

James R.D.

AM 193A  
j  
c.1



Boston University  
College of Liberal Arts  
Library

THE GIFT OF ..... the Author

378.744

B0

RM 1934

J.  
c.1

52073



BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE SEPARATION OF THE EASTERN AND WESTERN CHURCHES

by

Richard Ditzel Jones

(A.B., Wesleyan University, 1928)

submitted in partial fulfilment of the  
requirements for the degree of

Master of Arts

1934

52073  
Digitized by the Internet Archive  
in 2017 with funding from  
Boston Library Consortium Member Libraries

<https://archive.org/details/theseparationofe00jone>



## OUTLINE

INTRODUCTION	Page 1
THE COUNCIL OF NICAEEA 325 TO THE COUNCIL OF CONSTANTINOPLE 381	2
The importance of Rome	2
Policy of Constantine	3
Arianism	4
The Founding of Constantinople	6
Comparison of Old and New Rome	9
The Effect of New Rome on the Church	10
Effect of New Rome on Old Rome	11
Aftermath of Nicaea	13
Athanasius	13
Empire Divided Politically	17
Meletian Schism	21
THE COUNCIL OF CONSTANTINOPLE, MAY 381	24
Canons	25
CONSTANTINOPLE VERSUS ALEXANDRIA	26
Chrysostom versus Theophilus	26
The Synod of the Oak	29
Nestorius versus Cyril	31
Monophysism	35
The Council of Chalcedon	39
Monophysism After Chalcedon	45





Emperor Zeno and the Henoticon Schism	Page 45
The Three Chapters	47
THE CLAIMS OF ROME	49
THE MONOTHELITE HERESY	54
SIXTH ECUMENICAL SYNOD OF 680 OR THE	
FIRST TRULLAN COUNCIL	61
THE SECOND TRULLAN COUNCIL	64
ICONOCLASM	67
Emperor Constantine V	72
Leo the Armenian and Nicophorus	76
Conclusion of the Iconoclastic	
Controversy	79
EVENTS LEADING TO THE POLITICAL SEPARATION	87
CULTURAL AND TEMPERAMENTAL DIFFERENCES	
OF EAST AND WEST	91
THE SCHISM OF PHOTIUS	96
The Council of Constantinople 861	101
Council called by Michael in 866	106
The Eighth Ecumenical Council	
According to the Latins	107
The Eighth Ecumenical Council	
According to the Greeks	108
The Bulgarian Affair	109
DOCTRINAL DIFFERENCES THAT AIDED IN	
THE SCHISM	112

Further down the page the following notes

The same results

THE CLASH OF THE

THE POLITICAL SITUATION

SIXTH INTERNATIONAL SYMPOSIUM ON THE

THEY ARE IN THE

THE SECOND WORLD WAR

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE



	Page
Filioque	112
Azuma	114
THE FINAL SCHISM -- CERULARIUS	115
Bull that separated East and West	122
CONCLUSION	126
SUMMARY	129
BIBLIOGRAPHY	131

100

110

120

130

140

150

160

170

180

110000

110000

110000 110000 110000

110000 110000 110000

110000

110000

110000



## INTRODUCTION

In the year 1054 Christendom was divided into two major churches: the Greek Orthodox and the Roman Catholic. The separation at that time was not unexpected. From the Council of Nicaea 325 down to 1054 the two churches had separated many times.<sup>1</sup> Hard feelings existed all through the period. It was only a question of time until the break would become permanent.

The Roman Catholics, and those who favor their cause, lay the blame on the Greek Church, while the Easterners and their apologists call the Romans schismatics.<sup>2</sup> It will be the purpose of this paper to treat the question fairly and adequately. The material used will be carefully sifted. The problem will be studied from its beginning, the Council of Nicaea 325 and will be carried to 1054. A certain amount of background material will be given to provide the setting for the Nicaean Council.

Temperamental, religious, political and economic factors will be considered as they played a part in the final separation of 1054.

---

<sup>1</sup> Louis Duchesne, Churches Separated from Rome, p. 109 ff.

<sup>2</sup> Adrian Fortescue, The Orthodox Eastern Church, p. 29. Longford James, A Dictionary of the Eastern Orthodox Church, preface, p. 8.

INTRODUCTION

In the year 1934, the Commission was divided into two major divisions: the Research Division and the Human Relations Division. The Research Division at that time was not independent. It was the Council of Research and Social Science that was organized and supervised many things. It was divided into three divisions: the Physical, the Biological, and the Psychological. At that time, the three divisions were not independent.

The Research Division, the Biological Division, and the Psychological Division.

Under the name of the Research Division, while the Research Division and the Biological Division call the Research Division. It will be the purpose of this paper to show the Research Division and the Biological Division. The Research Division will be carefully studied. The Research Division will be studied from its beginning. The Council of Research and Social Science was established in 1934. A certain amount of research was carried out. It will be given to the Research Division for the Research Division.

Research Division, Biological Division, and Psychological Division. It will be considered as they have a part in the Research Division of 1934.

1. Research Division, Biological Division, and Psychological Division. 2. Research Division, Biological Division, and Psychological Division. 3. Research Division, Biological Division, and Psychological Division. 4. Research Division, Biological Division, and Psychological Division. 5. Research Division, Biological Division, and Psychological Division. 6. Research Division, Biological Division, and Psychological Division. 7. Research Division, Biological Division, and Psychological Division. 8. Research Division, Biological Division, and Psychological Division. 9. Research Division, Biological Division, and Psychological Division. 10. Research Division, Biological Division, and Psychological Division.



THE COUNCIL OF NICAIA 325 TO THE COUNCIL OF  
CONSTANTINOPLE 381

THE IMPORTANCE OF ROME

By 325 Rome had become the most important church in Christendom.<sup>1</sup> This is shown by the fact that at the Council of Nicaea the patriarchates of Rome, Alexandria, and Antioch were ranked as first, second, and third respectively.<sup>2</sup> There were many reasons for this primacy of the Roman See:

(1) The connection of Peter and Paul with its foundation. These apostles worked in Rome. There they suffered martyrdom and were buried.

(2) The age and location of the Roman See. To Rome Paul had sent two of his most important letters. It was the only apostolic see in the West, while the East was divided by Alexandria, Antioch, Jerusalem and later Constantinople.

(3) The political, cultural and economic power of the seat of the Empire. In time Rome was forced to share this power with Constantinople when that city was founded. This was after the emperor moved to the East.

---

<sup>1</sup> P. Schaff, History of the Christian Church, vol. II, pp. 156, 157.

<sup>2</sup> John F. Hurst, History of the Christian Church, vol. I, p. 339.





(4) The doctrinal steadfastness of the Roman Church. When disputes in regard to doctrine arose in the other churches they referred them to Rome. Instances of this kind will be cited in another part of this paper.

(5) The wealth of the Christian group. Rome often sent alms to the poorer sees. She was always ready to aid the weaker brethren.<sup>1</sup>

At the Council of Nicaea there was no see strong enough to combat Rome's power. This partly accounts for the Western victory. With the founding of Constantinople, and the shifting of political power to that city, a powerful adversary was raised up. Adrian Fortescue says that Constantine, by establishing his capital in the East, laid the foundation for the disastrous schism that now exists.<sup>2</sup>

#### THE POLICY OF CONSTANTINE

In 306 Constantine was elected Caesar.<sup>3</sup> After the battle of Milvian Bridge in the seventh year of his reign, he accepted Christianity.<sup>4</sup> When he had fought a successful

---

<sup>1</sup> J. F. Hurst, op. cit., p. 336.

<sup>2</sup> Rome and Constantinople, p. 4.

<sup>3</sup> Edward Gibbon, The History of the Decline and Fall of the Roman Empire, (Family edition, edited by James Dean), vol. I, p. 152.

<sup>4</sup> Socrates, Ecclesiastical History, p. 3.

(a) The subject of the present study is the

subject. When placed in a position to observe the  
other things they related to the subject. The subject of  
this kind will be given in another part of this study.

(b) The results of the present study are

also given in the present study. The results of the study  
to aid the subject.

At the Council of Nicaea, there was a strong

movement to make the subject a part of the study. This study  
the Western Church. When the Council of Nicaea was held,  
and the subject of political power in that city, a new  
study was made. The subject of the study was the  
that Council, or rather the subject of the study was the  
that the Council was the subject of the study. The subject  
was the subject.

### THE SUBJECT OF THE STUDY

In the Council of Nicaea, there was a strong  
movement to make the subject a part of the study. This study  
the Western Church. When the Council of Nicaea was held,  
and the subject of political power in that city, a new  
study was made. The subject of the study was the  
that Council, or rather the subject of the study was the  
that the Council was the subject of the study. The subject  
was the subject.

1. The subject of the study is the

subject of the study.

The subject of the study is the subject of the study.  
The subject of the study is the subject of the study.  
The subject of the study is the subject of the study.

The subject of the study is the subject of the study.



war against the pagan Co-Caesar, Licinius, he united the Roman world under his own authority.

Constantine hoped further to unify his Empire by means of the Christian Church. "In all the important cities of the East, Christian congregations were found whose members were united by ties of brotherhood..... These churches were in communion with one another and from their uniform system of government and management and the attraction exercised by common belief..... constituted a power which if employed for political purposes might be found more influential than the state itself."<sup>1</sup> Christianity, as it then existed, was not a strong unifying factor in the Empire for it was itself divided by the Arian heresy.

#### ARIANISM

This heresy had its rise in the East and concerned almost entirely the Eastern church.<sup>2</sup> It first broke out in Antioch at the school of Lucian, who was the Arius before Arius.<sup>3</sup> Arius, a presbyter and pastor in Baukalis,

---

<sup>1</sup> H.F. Tozer, The Church and the Eastern Empire, p. 55.

<sup>2</sup> W.F. Adeney, The Greek and the Eastern Churches, p. 42.

<sup>3</sup> A. Harnack, History of Dogma, vol. IV, p. 3.





transplanted the teachings of Lucian from Antioch to Alexandria.<sup>1</sup> "According to these teachings Christ was subordinate to the Father and there had been a time when the Son did not exist."<sup>2</sup> He had been created from nothing and was in no way one with the Father in essence or eternity.<sup>3</sup> This Son was neither God nor man but a tertium quid between.<sup>4</sup>

Alexander, bishop of Alexandria, would not tolerate this false teaching and excommunicated Arius and the others who held to it. Eusebius of Nicomedia came to the aid of Arius and thus the church of the East had been split asunder.<sup>5</sup> It was to settle this Christological problem that the Council of Nicaea was called by the Emperor.<sup>6</sup>

In this paper we are not interested in the Great Council other than to point out that the West, as represented by Hosius, successfully fought the Arian formula

---

<sup>1</sup> C. J. Hefele, History of the Christian Councils, trans. and ed. by W. R. Clark, 2nd ed., vol. I, p. 239.

<sup>2</sup> Socrates, Ecclesiastical History, p. 6.

<sup>3</sup> Ibid.

<sup>4</sup> C.J. Hefele, op. cit., p. 240.

<sup>5</sup> Socrates, op. cit., p. 6.

<sup>6</sup> Socrates, op. cit., p. 16, 17.





which had been presented.<sup>1</sup> The central party, led by Eusebius of Caesarea, likewise introduced a formula, but this, too, the West rejected until certain anti-Arian words and phrases had been introduced. Such a word was *ὁμοούσιος*, of one essence. Walker states that Loofs has conclusively shown that the influence which secured these changes were Western.<sup>2</sup> The Council of Nicaea ended in a Western victory, since the West had its way in regard to the creed that was finally accepted. A united West had defeated a divided East.<sup>3</sup>

#### THE FOUNDING OF CONSTANTINOPLE

It was not altogether unexpected that the center of gravity of the Empire moved from the West to the East. It was Diocletian who started this movement.<sup>4</sup> He settled, however, at Nicomedia rather than at Constantinople. Constantine saw that the mouth of the Bosphorus was an ideal location for a city. It was here he decided to build New Rome. "Led by the hand of God, Constantine arrived at Byzantium in Thrace beyond Chalcedon in Bithynia, and here he determined

---

<sup>1</sup> C. J. Hefele, op. cit., p. 292.

<sup>2</sup> W. Walker, A History of the Christian Church, p. 116.

<sup>3</sup> Ibid.

<sup>4</sup> W. F. Adeney, op. cit., p. 27.





to build his city and to render it worthy of the name of Constantine.<sup>1</sup> This city which was destined to outlive the Empire itself occupies the finest position in the world.<sup>2</sup> It was admirably located to control the trade from the Black Sea, easily defended from attack, and situated on the trade routes from the East. Its harbor of great expanse in the Golden Horn was an exceptional one. Such was the location of the city that was dedicated by the Emperor in 330.<sup>3</sup>

At once the Emperor set out to make New Rome a worthy rival of the city on the banks of the Tiber. He surrounded it with high walls, and erected within many beautiful buildings.<sup>4</sup> The finest pagan monuments were moved to the new city from Rome, Alexandria, Ephesus, Athens, Antioch. The population being insufficient, Constantine called people there from Rome and other cities.<sup>5</sup> He created a senate to which he gave the same

---

<sup>1</sup>Sozomen, Ecclesiastical History, bk. 11, ch. 3.

<sup>2</sup>H. F. Tozer, op. cit., p. 7. Dean Stanley, History of the Eastern Church, p. 198.

<sup>3</sup>P. Schaff and Henry Wace, editors, Library of Nicene and Post Nicene Fathers, 2nd series. E.C. Richardson, "Prolegomena". Vol. I, p. 419.

<sup>4</sup>Socrates, op. cit., bk. 1, ch. 17.

<sup>5</sup>Sozomen, op. cit., bk. 11, ch. 3.





rights and privileges as the senate of Rome. The city grew and by the assistance of God became the most populous and wealthy of cities.<sup>1</sup>

As the church life of the West centered about old Rome, that of the East was to center about new Rome. The division of East and West now became sharply defined. For this reason the removal of the capital of the Roman Empire to Constantinople was one of the most important events in the history of the world.<sup>2</sup> "If it did not consummate it laid the seeds of the separation between East and West."<sup>3</sup> Duchesne has admirably summed up the importance of the foundation of Constantinople by Constantine: "The New Rome was developed, to confront, to the detriment, and at the expense of the ancient one. It furnished a magnificent center of authority and an invincible fortress to the Roman power, then broken in the West..... Unfortunately, from its very importance, it early became a grave menace to Christian unity. The Hellenized Rome of the Bosphorus could never succeed in coming to an understanding with

---

<sup>1</sup> Ibid.

<sup>2</sup> A. H. More, Eighteen Centuries of the Orthodox Greek Church, p. 129.

<sup>3</sup> Ibid.





the old Rome, which regained or had become once more, Latin."<sup>1</sup>

#### COMPARISON OF OLD AND NEW ROME

With the founding of Constantinople old Rome had a rival. Many of the circumstances that had increased her prestige now added to the power of the eastern city. Rome realized her religious influence was due in a large measure to her political position. Now Constantinople shared equally this political position. The western city emphasized the apostolic origin of the church located there, for no city in the world could compete with her in this. What other see could boast of a Peter and a Paul? Later, to combat the influence of the city on the Tiber, Constantinople claimed that her church, too, had been founded by an apostle. In the ninth century, when the conflict with Rome was at its height, a story became widely published and thoroughly believed by all who so wished that St. Andrew, the apostle, was the first bishop of Byzantium. His successor was said to have been the Stachys referred to in Romans 16:9: "This story is found in a forgery

---

<sup>1</sup> The Early History of the Church, vol. 11, p. 70.





attributed to one Dorotheus, Bishop of Tysus and martyr under Diocletian."<sup>1</sup>

Rome condemned Constantinople and her church because their rise to power had depended on a chance occurrence, the whim of an Emperor. The following quotation from Fortescue shows the Roman attitude:

"The story of the rise of the See of Constantinople is not a creditable one. It has no splendid tradition from the earliest age; it had none of the lustre of apostolic origin; its dignity could not be compared with that of the old Patriarchates: Rome, Alexandria, Antioch; it had none of the sacred association of Jerusalem. A new see in itself of no importance its claims were pushed solely because of a coincidence that had nothing to do with the Church. It was only because of the presence of the Emperor and through his tyrannical policy that the church of his city managed to usurp the first place among the Eastern churches and at last to lead them all in a campaign against the See of Saint Peter."<sup>2</sup>

#### THE EFFECT OF NEW ROME ON THE CHURCH

The church was greatly affected both in the West and in the East by the removal of the seat of government. The Patriarchate of Constantinople by 381 was already seeking to hold a position just after Rome.<sup>3</sup> This was as the Emperor intended. If the ecclesiastical power

---

<sup>1</sup> Adrian Fortescue, op. cit., p. 29.

<sup>2</sup> The Orthodox Eastern Church, p. 31.

<sup>3</sup> C. J. Hefele, History of the Councils, vol. 2, p. 357.





were centered in the city where he resided, that city would become a unifying factor in the Empire, since both the political and religious world would need look to it for guidance. It would be much easier for the ruler to keep the rule of the church in his own hands.<sup>1</sup> He could make Patriarchs and break them, call councils and see that they made decisions that he desired. Because the Emperor did this, temporal authority ruled over the church in the East as it never was able to do in the West.<sup>2</sup> "In the East the church was subservient to the state....Constantine's political move in finally and effectually transferring the center of government from the banks of the Tiber to the shores of the Bosphorus immensely aggravated the tendency of the civil despotism to crush out liberties of the church. The Eastern church from the days of Constantine onwards lived under the shadow of an imperial palace."<sup>3</sup>

#### EFFECT OF NEW ROME ON OLD ROME

In the West an opposite reaction was felt. It is true that Rome had a rival born in the East, yet she

---

<sup>1</sup> C. D. Cobham, The Patriarchate of Constantinople, p. 26.

<sup>2</sup> J. B. Bury, Later Roman Empire, vol. I, p. 186.

<sup>3</sup> W. F. Adeney, op. cit., p. 31.





had the chance to develop as she saw fit. She gained ecclesiastical liberty and the Pope became the first citizen.<sup>1</sup> The Pope remained for many centuries a nominal subject, but his sovereign was a distant one, a western emperor or a Gothic king at Ravenna; an eastern emperor at Constantinople, a Frank, a Saxon, a Swabian, successively claimed his allegiance, but none of them were permanently on the spot to exact it.

Gustav Krüger has given an exceptionally fine summary of the effect of the founding of New Rome had on Old Rome.

"The founding of Constantinople in 330 and the permanent removal of the center of gravity of the Imperial government to the East of the huge Empire brought great advantages to the bishop of Rome. It is true the bishop of the new capital was an inconvenient rival who had in view nothing less than the ecclesiastical supremacy over the whole East by pushing the bishop of Alexandria and Antioch into the background. But while the bishop of Constantinople became more and more a court prelate who had to set his sails to the wind if he wished to maintain his place, the bishop of Rome was able, except for a few fleeting disturbances, to consolidate his position unhindered by the Emperor."<sup>2</sup>

It was the geographical distance from Constantinople to Rome that gave the Pope freedom from the hand of the

---

<sup>1</sup> J. B. Bury, op. cit., vol. I, p. 186.

<sup>2</sup> The Papacy, p. 28.





Emperor, but at the same time it gave the Patriarch of New Rome freedom from the Pope.<sup>1</sup>

#### AFTERMATH OF NICAEA

At Nicaea the West had been victorious. Rome and her allies had defeated Arius.<sup>2</sup> Since the Emperor Constantine had supported the formula drawn up at Nicaea,<sup>3</sup> peace was secured, but this did not last long. The East had not accepted wholeheartedly the test word of the formula, *ὁμοούσιος*, "of one substance with the Father". "This word which had been insisted on by the Romans had but few adherents in the East."<sup>4</sup>

#### ATHANASIUS

Constantine himself, surrounded by such as Eusebius of Nicomedia, turned to Arianism. He ordered Athanasius, bishop of Alexandria, to restore Arius to the position he had once held.<sup>5</sup> When Athanasius refused to do this the

---

<sup>1</sup> J. B. Bury, op. cit., vol. I, p. 186, n.1.

<sup>2</sup> W. Walker, History of the Church, p. 116.

<sup>3</sup> Socrates, op. cit., bk. I, ch. 9.

<sup>4</sup> Louis Duchesne, op. cit., vol. 2, p. 127.

<sup>5</sup> Socrates, History of the Church, Bk. I, ch. 27.

...the ... side ... the ... of ...

ATTACHMENT

...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...

ATTACHMENT

...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...  
...the ... and ... of ...

- 
- 1. ...
  - 2. ...
  - 3. ...
  - 4. ...
  - 5. ...
  - 6. ...



Emperor wrote: "Since you have been apprised of my will, afford unhindered access into the church of all those who are desirous of entering it. For if it shall be intimated to me that you have prohibited any of those claiming to be reunited to the Church or have hindered their admission I will forthwith send someone who at my command shall depose you and drive you into exile."

The bishops of the East, now almost entirely Arian in doctrine, brought many charges against Athanasius, who had the support of the West. They accused him of having plotted against the Emperor, of having collected taxes from the people illegally.<sup>1</sup> They went directly to the Emperor with their charges, but he took no action against Athanasius. He wrote to the Alexandrians: "Believe me, my brethren, the wicked were unable to effect anything against your bishop. They surely could have been actuated by no other design than to make us lose time and to leave no room for their own repentance in this life. Assist each other, love those who love you, and exert all your power in the expulsion of those who wish to interrupt your concord. Look unto God and love one another. I joyfully welcomed Athanasius your bishop and I conversed with him as with one I know to be a man of God."<sup>2</sup>

---

<sup>1</sup> Sozomen, Ecclesiastical History, bk. I, Ch. 22.

<sup>2</sup> Theodoretus, A History of the Church, p. 80.

Butterworth, who was a member of the staff,  
 after a long and arduous journey, and  
 the fact that he was a member of the staff  
 is not a matter of course, but it is a fact  
 that he was a member of the staff.  
 I will not say that he was a member of the staff,  
 but I will say that he was a member of the staff.

The charges of the staff, and the fact that  
 in doctrine, the staff was a member of the staff,  
 and the fact that the staff was a member of the staff,  
 is not a matter of course, but it is a fact  
 that the staff was a member of the staff.  
 I will not say that the staff was a member of the staff,  
 but I will say that the staff was a member of the staff.  
 The staff was a member of the staff, and the fact  
 that the staff was a member of the staff, is not  
 a matter of course, but it is a fact that the staff  
 was a member of the staff.

It is not a matter of course, but it is a fact  
 that the staff was a member of the staff, and the fact  
 that the staff was a member of the staff, is not  
 a matter of course, but it is a fact that the staff  
 was a member of the staff.

1. The staff was a member of the staff.  
2. The staff was a member of the staff.



In 335 Athanasius was called to attend the Council of Tyre and there defend himself from certain malignant accusations. He was accused of violating a virgin consecrated to God.<sup>1</sup> This charge was easily shown to be groundless much to the discomfiture of those who brought it.<sup>2</sup> The next charge was even more gross. The bishop was accused of cutting off the hand of Arsenius and using it for a magical incantation. Arsenius was produced and the Council saw that he had two hands. In spite of this evidence of the bishop's innocence, the Council, packed with enemies of the great Alexandrian, found him guilty.<sup>3</sup>

Constantine refused to accept this judgment and ordered a new trial. At this trial new evidence was produced. Athanasius was accused of withholding grain from Constantinople and in February, 336, he was banished.<sup>4</sup>

Athanasius was the last anti-Arian bishop in the East for already Marcellus of Ancyra and Eusthathius of Antioch had been banished.<sup>5</sup> All this had been done

---

<sup>1</sup> Sozomen, op. cit., **bk.** I, ch. 25.

<sup>2</sup> J. M. Neale, A History of the Holy Eastern Church, vol. I, p. 165.

<sup>3</sup> Sozomen, op. cit., **bk.** I, ch. 25.

<sup>4</sup> Theodoret, op. cit., bk. I, ch. 31. Socrates, op. cit., Bk. I, ch. 35.

<sup>5</sup> Socrates, op. cit., **bk.** I, ch. 36.





with the approval of the Emperor who had been influenced by his sister, Constantia, a patroness of Eusebius of Nicomedia.<sup>1</sup>

In the West Arianism was hated as much as ever. Since Eusebius of Nicomedia, the friend and patron of Arius, had been made Patriarch of Constantinople, strained relations existed between the East and the West, Rome and Constantinople.

Constantine did not live to see this trouble healed. He passed away in 337, not long after he had been baptized by Eusebius, the Patriarch.<sup>2</sup> It is difficult to sum up the character of Constantine in a few words, for as A. H. Hore has said, "There are few characters in ecclesiastical history which present such flagrant contradictions as that of Constantine the Great. Abjuring Paganism, yet continuing to hold the title of Pontifex Maximus; professing to be a Christian and inscribing the sacred monogram on his banner, yet rejecting the initiatory rite of Christianity, sanctioning the decrees of the Council of Nice yet at once persecuting the Homousions."<sup>3</sup> Constantine was a man for his times. He had

---

<sup>1</sup> W. F. Adeney, op. cit., p. 56.

<sup>2</sup> A. P. Stanley, op. cit., p. 208.

<sup>3</sup> Op. cit., p. 139.





wisdom enough to see Christianity was certain to supplant Paganism and he adopted it. He raised the Church to a position of honor and power. He should be remembered not for what he was but for what he did.<sup>1</sup>

#### THE EMPIRE DIVIDED POLITICALLY.

At the death of Constantine, Constans became Emperor in the West and Constantius in the East. Julius, Pope of Rome, supported by Constans, permitted the deposed bishops of the East, Athanasius, Marcellus and Eusthathius to come to Rome. A Roman synod in 341 declared they had been unjustly deposed.<sup>2</sup>

The trouble between East and West was further aggravated by a council which was held at Antioch in the same year. At this council an effort was made to adopt a new creed, the depositions of Athanasius, Marcellus and Eusthathius were confirmed and Rome was censured for the action she had taken in supporting the deposed bishops.<sup>3</sup>

Constans and Constantius, hoping to end the religious turmoil of their Empires called a synod to meet at Sardica in 343.<sup>4</sup> While on the way to Sardica the

---

<sup>1</sup> P. Schaff, op. cit., vol. 3, p. 12.

<sup>2</sup> C. J. Hefele, op. cit., vol. 2, pp. 53-85.

<sup>3</sup> Ibid., p. 56, ff.

<sup>4</sup> Ibid., p. 88. Sozomen, op. cit., bk. 3, ch.2.

...to see that ...  
...the ...  
...the ...

### THE ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...



Eastern bishops heard that Athanasius and Marcellus were to be present at the synod. "They declared they would not enter the church while those who were deposed were admitted thither. The bishops of the West replied that they had never ejected them and would not do so now.... These declarations served only to increase the dissatisfactions of the two parties....and at length they assembled separately and issued edicts of condemnation against each other."<sup>1</sup>

The Westerners declared Athanasius and Marcellus and their companions innocent. They pronounced a sentence of excommunication on the Arians.<sup>2</sup> Before the Council adjourned a set of canons was drawn up. Three of these, the third, fourth, and fifth, have a direct bearing on our subject. These in brief are: "If a bishop is condemned.....but thinks his case a good one, so that a fresh sentence ought to be pronounced....then a letter should be addressed to Rome to Pope Julius so that .... he may appoint a new court..... No other shall be appointed to the See until the Bishop of Rome has judged and decided thereupon."<sup>3</sup> Popes later based many

---

<sup>1</sup> Sozomen, op. cit., bk. 3, ch. 11.

<sup>2</sup> C. J. Hefele, op. cit., p. 106.

<sup>3</sup> Ibid., pp. 114, 116.





of their appellate rights of jurisdiction on this Council. Certain cases will be cited later.

The Eastern bishops met at Philippolis and while in session excommunicated Hosius, the defender of western orthodoxy, Athanasius, Marcellus, and Pope Julius.<sup>1</sup>

Already actually a schism existed between the East and West religiously as well as politically. The West had excommunicated the leaders of the East and the East had similarly treated the leaders of the West.

While Constans ruled, Athanasius had a powerful friend. After the Council of Sardica Constans ordered his brother Constantius to restore Athanasius. The letter which he addressed to his brother in the East follows: "Athanasius and Paul (another exiled bishop) are here with me: and I am quite satisfied....that their piety alone has drawn persecution upon them. If therefore you will pledge yourself to reinstate them in their sees, and to punish those, who have so unjustly injured them, I will send them to you: but should you refuse to execute my wishes, be assured of this, that I will myself come thither, and restore them to their own sees, in spite of your opposition."<sup>2</sup>

Athanasius was restored, but with the death of

---

<sup>1</sup> Sozomen, op. cit., bk. 3, ch. 11.

<sup>2</sup> Socrates, op. cit., bk. 2, ch. 22.

of such a nature as to be of assistance in this case.  
 The same is also the case with the other.

The same is also the case with the other.  
 in the case of the other, the same is also the case with the other.  
 in the case of the other, the same is also the case with the other.

It is also the case with the other.  
 in the case of the other, the same is also the case with the other.  
 in the case of the other, the same is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.

It is also the case with the other.



Constans he was again ejected from his see of Alexandria, since Constantius, now the sole ruler of the Empire, was a true Arian.<sup>1</sup>

Under Constantius the Empire was united politically, yet religiously feeling ran high. On the death of Jovian, who ruled after Constantine, Valentinian and Valens shared the rule. Valentinian, ruler of the West, was orthodox, while Valens, ruler of the East, was an Arian.<sup>2</sup>

In the East those who were orthodox suffered severely. "These Christians, being exposed to personal injuries, accusations, and imprisonment, and finding themselves moreover gradually impoverished by the fines and extortions of the Arians, were at length compelled to appeal for redress to the Emperor."<sup>3</sup> A deputation of eighty men were sent. The entire deputation was ordered to be killed. They were put on board an unballasted boat and pulled out to sea. Their ship was then set on fire, and all were left to die.<sup>4</sup>

In Alexandria there was constant trouble between the Arians and the orthodox. Athanasius appointed Peter,

---

<sup>1</sup> Socrates, op. cit., bk. 2, ch. 26.

<sup>2</sup> Theodoret, op. cit., bk. 4, ch. 12.

<sup>3</sup> Sozomen, op. cit., bk. 6, ch. 14.

<sup>4</sup> Socrates, op. cit., bk. 4, ch. 15. Theodoret, op. cit., bk. 4, ch. 24.

Consequently the two parties are united politically  
 and economically, and the same holds of the Empire,  
 and a very small.

Under Constantinian the Empire was united politically  
 and economically, and the same holds of the Empire,  
 and a very small.

In the first place the two parties are united  
 politically, and economically, and the same holds  
 of the Empire, and a very small.

In the second place the two parties are united  
 politically, and economically, and the same holds  
 of the Empire, and a very small.

Consequently the two parties are united politically  
 and economically, and the same holds of the Empire,  
 and a very small.



of orthodox belief, to succeed him at his death, which occurred in 373.<sup>1</sup> The Arians refused to accept this appointment and Lucius, an Arian, was raised to the See of Alexandria.<sup>2</sup>

For a time the Arians ruled the Empire, but discord arose among them. When the Orthodox and semi-Arians joined forces, the Arians were forced to give way. Once again orthodoxy as accepted by the West was victorious.

The hatred that arose between the East and West over Arianism has been shown. The West with Athanasius as its leader had held firmly to the orthodox position, while the East followed the teachings of Arius and Eusebius of Nicomedia. With the death of Valens in 379 the controversy came to an end, but the hatred it had engendered lived on for many years.

#### MELETIAN SCHISM

Eustathius, a homoousion and Bishop of Antioch, had been exiled by Eusebius of Nicomedia with the approval of the Emperor Constantius.<sup>3</sup> After Eustathius several Arian bishops were appointed.<sup>4</sup> When Meletius was appointed he was believed to be an Arian, but soon show-

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 2, p. 288.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p. 9.

<sup>4</sup> Theodoret, op. cit., bk. 2, ch. 31. Socrates, op. cit., bk. I, ch. 24.





ed himself an upholder of Nicaean orthodoxy. At once he was exiled.<sup>1</sup>

Julian, who followed Constantius, issued a decree permitting the exiled to return.<sup>2</sup> "He did this in order to bring the orthodox bishops into collision with the Arians and in this way advance the cause of idolatry."<sup>3</sup>

At once three divisions manifested themselves in Antioch: the followers of Eustathius now dead, but remembered by his sympathizers, those of the Arians, and those of Meletius.<sup>4</sup> All Arian bishops throughout the Empire were exiled in 380 by Theodosius.<sup>5</sup> There remained in Antioch the Eustathian followers who had as their bishop Paulinus. He had the support of Rome. There was also Meletius and his followers of whom there were many in Antioch and Constantinople. When Meletius died Flavian was elected his successor.<sup>6</sup> When Paulinus died Evagrius was ordained bishop, and so the schism continued,<sup>7</sup> with Rome and Alexandria acknowledging the

---

<sup>1</sup> C. J. Hefele, op. cit., vol 2, p. 275.

<sup>2</sup> Theodoret, op. cit., bk. 3, ch. 3.

<sup>3</sup> J. M. Neale, op. cit., p. 158.

<sup>4</sup> Socrates, op. cit., vol. 5, ch. 3.

<sup>5</sup> Ibid., ch. 7.

<sup>6</sup> Ibid., ch. 9.

<sup>7</sup> Ibid., ch. 14.





Eustathian line and Constantinople the Meletian.<sup>1</sup>

The schism was finally settled in 391 in favor of Flavian by Emperor Theodosius.<sup>2</sup> The ill-feeling that the long schism had caused between Rome and Constantinople did not subside for many years.<sup>3</sup>

---

<sup>1</sup> Theodoret, op. cit., p. 320.

<sup>2</sup> C. J. Hefele, op. cit., p. 393.

<sup>3</sup> Theodoret, op. cit., p. 320.





## THE COUNCIL OF CONSTANTINOPLE MAY 381

This Council was called by Theodosius to end all religious controversy. Only bishops of the Eastern part of the Empire were summoned,<sup>1</sup> "and this, indeed, is confirmed by the fact that only orientals were present."<sup>2</sup>

Pope Damasus of Rome was not present nor seemingly represented if we can judge by certain of the canons passed there. I draw attention to this Second Ecumenical Council because of its indirect connection with the Great Schism. At this Council, Constantinople received its first recognition as the See, ranking in authority next to Rome.<sup>3</sup> Afterward many references were made to this Council and the position it had bestowed on Constantinople.

## CANONS OF THE FIRST COUNCIL OF CONSTANTINOPLE

Canon three: " τὸν μέντοι κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ρώμης ἐπίσκοπον διὰ τὸ εἶναι αὐτὸν νέαν *Ρώμην*

"<sup>4</sup> (The Bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constan-

---

<sup>1</sup> Theodoret, Bk. 5, ch. 6.

<sup>2</sup> C. J. Hefele, History of the Councils, vol.1, p. 342.

<sup>3</sup> Ibid., vol. 2, p. 381ff.

<sup>4</sup> Ibid., vol. 1, p. 357.

THE COMMISSION ON CONSTITUTIONAL REFORMS

This Commission was created by the President in 1913 to study the various problems connected with the government of the United States. It was composed of the President, the Chief Justice, and the Speaker of the House of Representatives.

The Commission was organized in 1913 and has since that time been engaged in a study of the various problems connected with the government of the United States. It has held many public hearings and has received many suggestions from the people. It has also conducted extensive research into the various problems connected with the government of the United States.

REPORT OF THE COMMISSION ON CONSTITUTIONAL REFORMS

The Commission on Constitutional Reforms has the honor to submit to the President and the Congress its report on the various problems connected with the government of the United States. This report is the result of the extensive research and public hearings conducted by the Commission since its organization in 1913.

Respectfully,  
The Commission on Constitutional Reforms

W. H. Taft, President  
Charles E. Hughes, Chief Justice  
Charles D. Walcott, Speaker of the House of Representatives

W. H. Taft, President  
Charles E. Hughes, Chief Justice  
Charles D. Walcott, Speaker of the House of Representatives

W. H. Taft, President  
Charles E. Hughes, Chief Justice  
Charles D. Walcott, Speaker of the House of Representatives



tinople is New Rome.) For centuries Rome refused to accept this Canon and the one based on it that was passed at Chalcedon.<sup>1</sup> When that Council is considered reference can then be made to the attitude taken by the Popes and Patriarchs in regard to it.

Canon four: "With regard to the Cynic Maximus, and the disorder occasioned by him in Constantinople, (it is declared) that Maximus never became a bishop, and is not one now, neither are any of those ordained by him to any grade whatsoever of the clerical office really ordained, as everything performed about him (viz., his consecration) and by him is pronounced *invalid*."<sup>2</sup>

I draw attention to the above Canon because Rome took great exception to it. At a special synod a verdict favorable to Maximus was handed down.<sup>3</sup> Feeling ran so high that the Emperor at last forced East and West to agree concerning Maximus.<sup>4</sup>

---

<sup>1</sup> Ibid., p. 358.

<sup>2</sup> C. J. Hefele, op. cit., vol. 2, p. 359.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 360.





## CONSTANTINOPLE VERSUS ALEXANDRIA

The following episodes will clearly show the hatred that existed between Alexandria and Constantinople. This hatred broke forth in the Christological controversies. In these disputes Rome became involved, generally on the side of Alexandria. As will be seen, no methods were too base to be used in this struggle.

### CHRYSOSTOM VERSUS THEOPHILUS

The struggle opened with the appointment of John Chrysostom to the See of Constantinople. Chrysostom had been educated as a lawyer in the celebrated school of the sophist, Libanius, a friend of the Emperor Julian.<sup>1</sup> Libanius, when asked on his deathbed, which of his pupils he thought worthy to succeed him, replied, "It would have been John had not the Christians stolen him from us."<sup>2</sup> It had been the intention of Chrysostom to study law, but "to accept a fee for making the worse affair appear the better cause seemed to his generous and guileless soul to be bribed to lie, to take Satan's wages, to sin against his own soul."<sup>3</sup>

---

<sup>1</sup> Socrates, op. cit., bk. 6, ch. 3.

<sup>2</sup> Sozomen, op. cit., bk. 7, ch. 2.

<sup>3</sup> Murray, Dictionary of Christian Biography, p. 158.

CONSTITUTIONAL HISTORY

The following chapters will discuss the history that existed between the British and the American colonies. In these chapters, we will see how the British government was able to control the colonies and how the colonies fought back. The American Revolution was a result of the British government's failure to understand the needs of the colonies.

THE AMERICAN REVOLUTION

The American Revolution was a war between the thirteen American colonies and the Kingdom of Great Britain. The war began in 1775 and ended in 1783. The colonies won the war and became an independent nation. The American Revolution was a result of the British government's failure to understand the needs of the colonies. The British government wanted to control the colonies and to make them pay for the costs of the war. The colonies wanted to be free from British control and to have the right to self-government. The American Revolution was a war of independence.

1. Introduction to the American Revolution

2. The American Revolution: Causes and Consequences

3. The American Revolution: The War and the Peace

4. The American Revolution: The Legacy



Schaff says about this man who had been appointed Patriarch, "No one of the oriental fathers has left a more spotless reputation; no one is so much read, and so often quoted by modern commentators."<sup>1</sup>

Theophilus, Patriarch of Alexandria, and opponent of Chrysostom, tried to have his friend Isadore elected to the Patriarchate of Constantinople. In order to accomplish this he did everything in his power to detract from John's reputation.<sup>2</sup> In spite of Theophilus, John was elected. The struggle began between the two Sees.

Four monks known as the Tall Brothers had been accused by Theophilus of the Origenistic heresy. These fled to Constantinople for protection. The Patriarch there received them and wrote the Patriarch of Alexandria to again accept these four men. This Theophilus refused to do.<sup>3</sup>

The Tall Brothers, then complained to the Empress.<sup>4</sup> She answered them, "Pray for the emperor, for me, for our children and for the empire. For my part, I shall

---

<sup>1</sup> History of the Christian Church, vol. 3, p. 934.

<sup>2</sup> Socrates, op. cit., bk. 6, ch. 3.

<sup>3</sup> C. J. Hefele, op. cit., vol. 2, p. 430.

<sup>4</sup> Sozomen, op. cit., bk. 8, ch. 13.





shortly cause a Council to be convened, to which Theophilus shall be summoned."<sup>1</sup> Theophilus saw that he was in danger of losing his position. At once he took measures to defend himself. He renewed his friendship with Epiphanius, Bishop of Cyprus, and persuaded him to begin the campaign against the Origenists in Constantinople.<sup>2</sup> This campaign was aimed at the Tall Brothers, John, and their supporters.

Thus hatred was stirred up against John and when all was ready Theophilus himself came to Constantinople. He knew the moment was opportune since many persons of influence about the Court hated John.<sup>3</sup> The Patriarch had dared to hurl terrible invectives against the Queen Eudoxia.<sup>4</sup> He condemned her for using rouge and white lead, and he dared refer to her as Jezebel. She was anxious to rid herself of this man.<sup>5</sup>

With the aid of the Queen and others that John had censured for immorality,<sup>6</sup> Theophilus obtained per-

<sup>1</sup> Ibid.

<sup>2</sup> C. J. Hefele, op. cit., vol. 2, p. 431.

<sup>3</sup> Socrates, op. cit., bk. 6, ch. 10.

<sup>4</sup> Ibid., p. 323.

<sup>5</sup> J. B. Bury, op. cit., vol. 1, p. 100.

<sup>6</sup> A. Neander, The Life of St. Chrysostom, trans. by J. C. Stapleton, p. 416.





mission from the Emperor to hold a Synod at which the Patriarch would be tried.<sup>1</sup>

#### THE SYNOD OF THE OAK

The Synod was packed with friends of Theophilus and the Queen.<sup>2</sup> At this Synod, Chrysostom had the following accusations preferred against him:

- (1) He held private interviews with women.
- (2) He ate alone and immoderately as a Cyclops.
- (3) He reviled the clergy.
- (4) He bathed alone.<sup>3</sup>

The charges were false but the Emperor believed them.<sup>4</sup> He sent Chrysostom into exile. The Patriarch soon was recalled, however, for the disapproval of the Almighty was seen in an earthquake that shook the city.<sup>5</sup> The people likewise demanded his return and threatened revolt unless the one they loved was brought back.<sup>6</sup> Chrysostom again was made Patriarch, but since he refused to tolerate wrong-doing he again lost his office.

---

<sup>1</sup> Socrates, op. cit., bk. 6, ch. 4. C. J. Hefele, op. cit., p. 431.

<sup>2</sup> Socrates, op. cit., bk. 6, ch. 15.

<sup>3</sup> C. J. Hefele, op. cit., p. 432 ff.

<sup>4</sup> Theodoret, op. cit., bk. 5, ch. 34.

<sup>5</sup> J. B. Bury, op. cit., vol. 1, p. 100.

<sup>6</sup> Sozomen, op. cit., bk. 8, ch. 18.





"If Chrysostom had assumed a more conciliatory tone towards the court, or even adopted a policy of quietism and abstained from open attacks on the Empress he might have continued to hold the Episcopal chair until his death. He was not the man to compromise or turn back on his way."<sup>1</sup>

The Empress had a statue of herself placed upon a column of porphyry. The event was celebrated with dancing and games. John, in a public speech, said these proceedings reflected dishonor on the Church. He began his discourse with these memorable words: "Herodias is again enraged; again she dances; again she demands the head of John in a basin."<sup>2</sup>

This was too much for the Empress and John was sent into exile a second time. The side of the conflict that has an immediate bearing on the subject of this paper now arises. Chrysostom wrote at least three letters to Pope Innocent I of Rome. In these he appeals for redress, and invokes the law-making, law-protecting spirit of the West to restrain the turbulence and licentiousness of the East.<sup>3</sup>

---

<sup>1</sup> Ibid.

<sup>2</sup> Sozomen, op. cit., bk. 8, ch. 20.

<sup>3</sup> P. Schaff, ed., Library of Nicene and Post Nicene Fathers, First Series. Article by W. Stephens, vol. 9, p. 307.





Innocent wrote at once to Chrysostom and to the Church of Constantinople. He censured the latter for the illegal proceedings that had been used against Chrysostom.<sup>1</sup> Honorius, Emperor of the West, was persuaded to call a synod. At this synod Honorius was asked to write his brother, Arcadius, Emperor of the East, in regard to an Ecumenical Council to settle the controversy.<sup>2</sup> This made matters worse for Chrysostom, since he was now accused of stirring the West against the East.<sup>3</sup>

A deputation was sent from Rome to the Eastern Emperor Arcadius. They were ignominiously dismissed. "The estrangement which ensued between the two halves of the Empire, in consequence of this imbecile barbarity on the part of the Eastern government continued until the death of the Eastern Emperor Arcadius on May 1, 408."<sup>4</sup> Rome and Constantinople steadily grew further apart.

#### NESTORIUS VERSUS CYRIL.

Nestorius, Bishop of Constantinople, refused to admit that Mary was a goddess and he refused to her the

---

<sup>1</sup> Ibid.

<sup>2</sup> Sozomen, op. cit., bk. 8, ch. 28.

<sup>3</sup> A. H. Hore, op. cit., p. 194.

<sup>4</sup> J. B. Bury, op. cit., vol. 1, p. 106.





title, Θεοτοκος , "Mother of God. "Mary was but a woman and it is impossible that God should be born of a woman."<sup>1</sup> The Bishop accused his opponents of the deification of human nature. In regard to Christ he taught, "The two natures form not a personal unity, but only a moral unity, an intimate friendship. They hold an outward mechanical relation to each other, in which each retains its peculiar attributes, forbidding any sort of 'Commucatio idiomatum.'"<sup>2</sup>

Cyril, Bishop of Alexandria, at once started action against this one "who was irreverently pouring forth his own vomit over the whole church."<sup>3</sup> The Alexandrian wrote a letter to Nestorius that made matters worse. It was obvious that there was to be trouble between the two Sees. Both Patriarchs wrote letters to the Roman Pope, Celestine, and the Emperor, Theodosius II. Cyril added a letter for the Empress Eudoxia and certain other ladies of the court.<sup>4</sup>

The Emperor, Theodosius, issued a mandate to Cyril and the other bishops to meet at Ephesus.<sup>5</sup> Pope

---

<sup>1</sup> Socrates, op. cit., bk. 7, ch. 32.

<sup>2</sup> P. Schaff, op. cit., vol. 3, p. 719.

<sup>3</sup> Evagrius, Ecclesiastical History, bk. 1, ch. 3.

<sup>4</sup> C. J. Hefele, op. cit., vol. 3, p. 23.

<sup>5</sup> Evagrius, op. cit., bk. 1, ch. 3.





Celestine gave his support to Cyril. He had a reason for this. When the Pelagians, who were hated by Augustine and the orthodox West, were being driven out of the Empire, Nestorius gave them aid. "The sympathy which Nestorius had for the Pelagians is shown by his letter to Celestius, the friend of Pelagius, in which he bestows upon him the highest titles of honor, and compares him with John the Baptist, with Peter, and with Paul as the object of unrighteous persecution."<sup>1</sup>

Cyril had a strong personal dislike for Nestorius.<sup>2</sup> He intended to drive him out of his See as Theophilus, the uncle of Cyril, had driven Chrysostom out. The Alexandrian was president of the Council that convened at Ephesus in 431. He was also acting as the legate of the Roman Pope, Celestine.<sup>3</sup> Under his leadership the Council reached the following conclusion: "The Lord Jesus Christ, who has been blasphemed by him, (Nestorius), has, through the agency of this holy synod, decreed, that the same Nestorius is alien from the episcopal dignity, and from every sacerdotal assembly."<sup>4</sup>

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 3, p. 11.

<sup>2</sup> Socrates, op. cit., bk. 7, ch. 34.

<sup>3</sup> Evagrius, op. cit., bk. 1, ch. 4.

<sup>4</sup> Ibid.





After this decision had been taken, Bishop John of Antioch, a friend and follower of Nestorius, arrived. The Council had been held without him since Cyril wanted to have Nestorius condemned before his friends and defenders arrived.<sup>1</sup> John held a synod of his own at which Cyril was excommunicated. The Emperor once again had to intervene to bring about peace. He sent Nestorius back to Antioch and appointed a new Patriarch of Constantinople. Cyril returned to Alexandria. He, "a man as unscrupulous as he was greedy of power had succeeded in his aims."<sup>2</sup> An agreement was arranged between John of Antioch and Cyril. John promised to give up his support of Nestorius, and Cyril agreed to accept an Antiochian confession of faith.<sup>3</sup> With his final support gone Nestorius was forced to end his days in cruel exile.

According to many of the contemporary historians,<sup>4</sup> Nestorius was worthy of the punishments that were visited upon him. Modern historians such as C. J. Hefele have followed the opinions of such as Evagrius and Socrates.<sup>5</sup>

---

<sup>1</sup> Friedrich Loofs, Nestorius, p. 47.

<sup>2</sup> Ibid., p. 53.

<sup>3</sup> Ibid.

<sup>4</sup> Evagrius, op. cit., bk. 1, ch. 2. Socrates, op. cit., bk. 7, ch. 34.

<sup>5</sup> Op. cit., vol. 3, p. 1 ff.





Others, however, have now erected an adequate defense.<sup>1</sup>

"Was Nestorius the guiltless victim of a tragic fortune? He was."<sup>2</sup> "All that need be said about the Council that tried Nestorius is that the circumstances in which the decisions of the majority were reached were such as to preclude the possibility of an unbiased consideration of the questions in dispute. Nestorius never had a hearing. The Council was Cyril. It simply registered his point of view."<sup>3</sup>

The dispute of Cyril and Nestorius had had its effect on the relationship of Rome and Constantinople. Rome, as has been shown, had intervened in the struggle and the Pope had supported Cyril. Through this another wedge of hatred was driven between the two Sees.

#### MONOPHYSITE CONTROVERSIES.

Eutyches, Archimandrite of a monastery near Constantinople, began preaching a course of sermons against Nestorianism, which he said still existed. In these he asserted that the human nature of Christ had been changed into the Divine.<sup>4</sup> Christ could not then have two natures.

---

<sup>1</sup> F. Loofs, Nestorius. Bethune-Baker, Nestorius and His Teaching.

<sup>2</sup> F. Loofs, op. cit., p. 60.

<sup>3</sup> Bethune-Baker, op. cit., p. 21.

<sup>4</sup> C. J. Hefele, op. cit., vol. 3, p. 182, n.1.





"God is born, God suffered."<sup>1</sup> "Christ arose out of two distinct natures, but after the union one nature only is to be confessed."<sup>2</sup>

At once opponents of such belief arose. Theodoret, Bishop of Cyprus, was among the first of these.<sup>3</sup> He wrote against the teachings of Eutyches. Two sides at once formed. Dioscuros, Patriarch of Alexandria, led those who favored the teachings of Eutyches, and Flavian, Patriarch of Constantinople, led the opponents. Once again Alexandria and Constantinople were opposed and once again Rome would be asked to intervene.

"Dioscuros was a man of unbounded ambition,.... who was ready to adopt any means to accomplish his purposes; bribery, court intrigue, deeds of violence."<sup>4</sup> Such was his character that at the Council of Chalcedon he was accused of committing the vilest deeds, even murder.<sup>5</sup> "He is liable to the suspicion of having favored the Monophysites in order that he might find a means of again elevating the See of Alexandria above that of Constantinople."<sup>6</sup>

---

<sup>1</sup> A. Neander, op. cit., p. 560.

<sup>2</sup> W. Moeller, History of the Christian Church, trans. by A. Rutherford, vol. 1, p. 421.

<sup>3</sup> A. Neander, op. cit., p. 562.

<sup>4</sup> Ibid., p. 559. <sup>5</sup> C. J. Hefele, op. cit., p. 298 ff. <sup>6</sup> Ibid., p. 184.





A synod met in Constantinople in November, 448, to settle the controversy. At the final session of the synod, the Archbishop announced: "Eutyches, a priest and archimandrite, has.... shown himself to be entangled in perversity.... Therefore we... have decreed that he be deposed from every priestly office, expelled from our communion, and deprived of his headship over the convent."<sup>1</sup>

Dioscuros refused to subscribe to the above. He sought aid from the Emperors and even the Roman Pope. A General Council was called to meet at Ephesus in 449. This is now known as the "Robber Synod." It was opened by Dioscuros, who had brought to the Council twenty bishops and a large bodyguard. These intimidated the others in such a way that no attempt could be made at fairness.<sup>2</sup> In one of the sessions the brigands of Dioscuros rushed in, maltreated all who did not favor Eutyches, beat Flavian so badly that within three days he was dead.<sup>3</sup> It is said that no "synod in church history has left such a name for flagrant brutality."<sup>4</sup>

---

<sup>1</sup> C. J. Hefele, op. cit., p. 203 ff.

<sup>2</sup> W. Moeller, op. cit., vol. 1, p. 420.

<sup>3</sup> C. J. Hefele, op. cit., vol. 3, p. 259.

<sup>4</sup> A. Fortescue, The Lesser East. Ch., p. 173.

A group of the same kind is found in the  
 to which the majority. At the time of the  
 symbol, the relationship between the two  
 and relationship, but... which itself is an  
 in practice... the same as... the same as...  
 to which the same as... the same as...  
 and which, the result of the same as...  
 suggest.

It is not possible to say that the  
 He says that the same as... the same as...  
 a certain kind of... the same as...  
 This is not the same as... the same as...  
 a certain kind of... the same as...  
 hope and a certain kind of... the same as...  
 to which the same as... the same as...  
 in the same as... the same as...  
 in, which the same as... the same as...  
 played as well as... the same as...  
 It is said that the same as... the same as...  
 such a case for the same as...

- 
- 1. The same as... the same as...
  - 2. The same as... the same as...
  - 3. The same as... the same as...
  - 4. The same as... the same as...
  - 5. The same as... the same as...



The Emperor signed the decrees passed and asked Pope Leo to do the same.<sup>1</sup> Leo knew what was coming, for Flavian, before his death, had appealed to him; Theodoret had done the same.<sup>2</sup> Leo at once held a synod of protest against the "Robber synod." On hearing that Leo had done this, Dioscuros pronounced a sentence of excommunication on him.<sup>3</sup> One of the acts of the Council of Chalcedon refers to this: "The enemy (Dioscuros) like a beast roaring to himself outside the fold... had stretched his madness even toward you (the Pope) to whom the care of the vineyard was given by the Savior; that is as we say, against your holiness; and has conceived an excommunication against you, who hasten to unite the body of the Church."<sup>4</sup>

The Western Emperor and the Pope had supported Flavian; the Eastern Emperor had aided Dioscuros. The Pope refused to recognize Anatolius who had been appointed by the Eastern Emperor to succeed Flavian.<sup>5</sup> A schism

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 3, p. 263.

<sup>2</sup> A. Neander, op. cit., p. 574.

<sup>3</sup> C. J. Hefele, op. cit., vol. 3, p. 265.

<sup>4</sup> A. Fortescue, op. cit., p. 37.

<sup>5</sup> C. J. Hefele, op. cit., vol. 3, p. 267.





would certainly have resulted if the Emperor had not died at this time.

The sister of Theodosius, Pulcheria, succeeded him. Both she and her husband Marcion were orthodox in their belief. Since they were anxious to settle the Monophysite trouble they asked the Pope to call a General Council.

#### THE COUNCIL OF CHALCEDON

Leo was busy in Rome since Attila was at the gates of the city.<sup>1</sup> He could not, therefore, take as much interest in the Council as he desired. He sent as his representatives Paschosinus, Lucentius, and a priest, Boniface. The Council met first at Nicaea, but as its sessions were stormy, the Emperor transferred it to Chalcedon where he might watch all that was done.<sup>2</sup>

The Fourth Ecumenical Council was opened on October 8, 451. When Dioscuros took his seat he was forced to leave and take his place with those under accusation.<sup>3</sup> Theodoret, however, and those deposed at the "Robber Synod" were admitted as members. All those

---

<sup>1</sup> H. H. Milman, History of Latin Christianity, vol. 1, p. 299.

<sup>2</sup> C. J. Hefele, op. cit., vol. 3, p. 284.

<sup>3</sup> W. P. DuBose, The Ecumenical Councils, p. 251.

would certainly have resulted if the Governor had not

acted as this time.

The signs of the coming of the new day were everywhere.

The first sign was the fact that the Governor had not

acted as this time. Since this was a matter of public

knowledge, it was not surprising that they should have called a

special session.

## THE COMING OF THE NEW DAY

There was a day in the history of the State when the

people of the State were called upon to choose a Governor.

It was in the year 1845 that the people of the State

chose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.

It was a day when the people of the State were called upon

to choose a Governor. It was a day of great importance.



present were with few exceptions orientals and the Canons passed at the Council reflect this.<sup>1</sup>

Though much of the work of this Council is interesting, there is just one Canon that has a direct bearing on the problem of this paper. The twenty-eighth Canon reads: "As in all things we follow the ordinances of the Holy Fathers and know the recently read canon of the one hundred and fifty bishops (at the Second Ecumenical Synod), so do we decree the same in regard to the privileges of the most holy Church of Constantinople, (that is, New Rome). Rightly have the fathers conceded to the see of Old Rome its privileges on account of its character as the imperial city, and moved by the same consideration the one hundred and fifty bishops have awarded the like privileges to the most holy see of New Rome, judging with good reason that the city which is honored by the imperial power and the senate..... and which enjoys the same privileges as the ancient imperial city, should also in its ecclesiastical relations be exalted, and hold the second place after that."<sup>2</sup>

The Emperor accepted the Canons of the Council

---

<sup>1</sup> J. J. Elmendorf, The Council of Chalcedon, in the Church Club Lectures, p. 181.

<sup>2</sup> C. J. Hefele, op. cit., vol. 3, p. 411.





and wrote to Pope Leo to do the same: "Be pleased to accept what we have defined..... Oh, most Holy and Blessed Father! But.... Paschosinus and Lucentius and.... Boniface who hold the place of your holiness have most vehemently tried to withstand what we have ordered, doubtless wishing that this good arrangement should be done by your own foresight. Whereas, we considering the most pious and Christ-loving emperors who are delighted with what we have done as also the senate and indeed the whole imperial city, have thought it wise to confirm its honor by a General Council and we have presumed to strengthen what was really as it were begun by your holiness inasmuch as you were always anxious to benefit us and we know that whatever is well done by the sons belongs to the fathers who look upon it as their own. We beg you then to honor our decision with your decree."<sup>1</sup>

Such words as the above had no effect on Leo. Rome did not intend to accept any Canon that gave added prestige to Constantinople. This was one of the first setbacks the Roman See had had to suffer and its representative had no intention of doing it without protest. Letters now came fast. At once Leo wrote to the Emperor

---

<sup>1</sup> Nicene and Post Nicene Fathers. Second Series. Ed. by P. Schaff and H. Wace. Ep. Conc. Chalc. ad Leonem, Letter 98, Vol. 12, p. 72.

and wrote to you on the 1st of May. The enclosed  
except for the enclosed... I, your self, and  
nearest friend, but... I, your self, and  
and... I, your self, and  
have now, therefore, tried to do what we can  
order, I, your self, and  
and it is now in your own hands. I, your self, and  
siding the way, I, your self, and  
are, therefore, with you, I, your self, and  
and I, your self, and  
also to give the honor to a special friend, I, your self, and  
have promised to do what we can, I, your self, and  
again to your business, I, your self, and  
anxious to do what we can, I, your self, and  
done by the enclosed, I, your self, and  
it is, therefore, I, your self, and  
with your friend.

Good night to the enclosed, I, your self, and  
now has not in the enclosed, I, your self, and  
I, your self, and  
regret the enclosed, I, your self, and  
enclosed, I, your self, and  
I, your self, and

I, your self, and  
I, your self, and  
I, your self, and



Marcian: "Let the city of Constantinople as we wish have its glory and under the protection of the right hand of God may it long enjoy the government of your clemency. But there is one law for civil affairs and another for divine things and no building can be firm apart from that rock which the Lord founded originally. He who seeks undue honors loses his real ones. Let it be enough for the said bishop Anatolius of Constantinople that by the help of your piety and by the consent of my favor he has got the bishopric of so great a city. Let him not despise a royal see because he cannot make it an apostolic one, nor should he by any means hope to become greater by offending others. The rights of the church are fixed by the canons of the Holy Fathers and the decrees of the Nicene Synod -- they cannot be upset by any bad designs nor disturbed by any novelty. And I, by the help of Christ, must always carry out this order, because the responsibility has been given to me and it would be my fault if the rules of the fathers drawn up by the Synod of Nicaea under the guidance of the Holy Ghost for the whole church were broken with my consent, which may God forbid, or if the wish of one brother were more important to me than the common good of the whole house of God. Wherefore knowing how your glorious clemency cares for concord in the church and for the things that belong to peaceful union, I beg





and earnestly entreat you to refuse your consent to impious attempts contrary to Christian peace and to whole-somely restrain the dangerous ambition of my brother Anatolius if he persists."<sup>1</sup>

Leo, to be certain the East understood his feeling, wrote to Anatolius: "You boast that certain bishops sixty years ago (Second Ecumenical Council) made a rescript in favor of this your persuasion. No notice of it was ever sent by your predecessors to the Apostolic see."<sup>2</sup>

Leo based the claims of his See to power on its Apostolic rank. He dare not use any other basis, for in all others, Constantinople had as strong a right to her position as Rome had. The Roman church had extended its sway over all the Christian world. Churches and individuals, we have noted, were constantly writing to Rome for redress. A typical letter is that of Theodoret of Cyprus who was deposed by the "Robber Synod". "If Paul, preacher of truth and trumpet of the Holy Ghost turns to the great Peter in order to get his explanation for the benefit of those who doubted about whether to keep the law at Antioch, how much more do we humble and

---

<sup>1</sup> Nicene and Post Nicene Fathers (Ep. ad Marcianum Augustum, Ep. 104.) Vol. 12, p. 74ff.

<sup>2</sup> Ibid. Ep. 106 ad Anat. Vol. 12, p. 77ff.





weak ones, come to your Apostolic see that we may receive from you the remedy for the Church's wounds. For you must hold the first place in all things."<sup>1</sup>

Rome was determined that she would have no rival. Leo had shown this in the letters he wrote when the decrees of the Council of Chalcedon had come to him. However, those very decrees had shown that "in spite of the opposition of the bishops of Old Rome, the bishops of New Rome had attained an equality of powers which made the popes tremble for their supremacy and they regarded the Patriarchs of Constantinople rather as rivals than as joint rulers of the Church."<sup>2</sup>

Leo refused to accept the twenty-eighth Canon of Chalcedon and it never became a part of canon law.<sup>3</sup> "The canon, however, increased the jealousies between the sees of Rome and Constantinople and was the principal cause which led to the schism of the Eastern and Western Churches."<sup>4</sup> It is not necessary for us to accept this canon as the principal cause, but there is no question about its being one of the causes. The work of Chalcedon drove the wedge that was separating the East and the West still deeper.

---

<sup>1</sup> Le Quien Or. Chris. l. 18.

<sup>2</sup> Finlay, G., History of the Byzantine Empire, p. 24.

<sup>3</sup> A. Fortescue, op. cit., p. 43.

<sup>4</sup> A. H. Hore, op. cit., p. 227.

and must come to some agreement as to the way to proceed.

From you the necessity for the Council's action. For you

must hold the line - there is no other way.

Now we understand that the world has no right

to let down this in the future as it was when the

business of the Council of the Council has been to him.

However, those very persons who have been in the

of the Council of the Council of the Council of the Council

of the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

and the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

into the Council of the Council of the Council of the Council

1. The Council of the Council of the Council of the Council

2. The Council of the Council of the Council of the Council

3. The Council of the Council of the Council of the Council

4. The Council of the Council of the Council of the Council



## MONOPHYSISM AFTER CHALCEDON.

It would seem all had ended peacefully. Presumably the Monophysite heresy had been wiped out, and once again there was a Catholic Christian Church, but as Arianism had taken root a second time after Nicaea, Monophysism did after Chalcedon. The Monophysites separated entirely from the Eastern Church and they formed such sects as the Jacobites, Copts, Abyssinians and Armenians.<sup>1</sup> Whenever an emperor drew up a creed acceptable to these sects, the west would have nothing to do with it. As will be shown, Zeno and Anastasius had this difficulty. If the creed suited the West, then the East was rent asunder. Justin suffered from this.

## EMPEROR ZENO AND THE HENOTICON.

Zeno ascended the Byzantine throne in 474.<sup>2</sup> Evagrius states that he at once tried to conciliate the Monophysites. Acacius, Patriarch of Constantinople, worked with him.<sup>3</sup> Together they published the Henoticon which in essence is the Creed as set forth by the Nicaean and first Constantinopolitan Councils.<sup>4</sup> There is nothing said, however,

---

<sup>1</sup> P. Schaff, op. cit., vol. 3, p. 772.

<sup>2</sup> Evagrius, op. cit., bk. 2, ch. 17.

<sup>3</sup> Ibid., bk. 3, ch. 13.

<sup>4</sup> Ibid., bk. 3, ch. 14.





about Chalcedon and Dioscuros. The Chalcedonian Creed was anathema to the Monophysites for which reason the Emperor said nothing concerning it. The Henoticon as drawn up was then sent to the bishops for ratification. It was subscribed to by Acacius, Bishop of Constantinople, Peter Fuller of Antioch, Peter Mangus of Alexandria, but Rome would have nothing to do with it.<sup>1</sup>

Rome intended to stand by the Chalcedonian Creed. At once Pope Felix III sent bishops to Constantinople to impose orthodoxy on the backsliders. As these legates were given no attention and as Acacius refused to follow the orders of the Pope, he was excommunicated.<sup>2</sup> On August 1, 484, Acacius deposed the Roman Pope.<sup>3</sup> Thus the schism started. The Pope had deposed the Patriarch and the Patriarch had retaliated.

The churches remained out of communion until 519 when Emperor Justin I (519-527) secured peace.<sup>4</sup> Justin was an admirer of the decrees of Chalcedon, and he ratified the Four Ecumenical Councils in his Code of Roman

---

<sup>1</sup> H. Milman, Latin Christianity, vol. 1, p. 322.

<sup>2</sup> Evagrius, op. cit., bk. 3, ch. 18, n.1.

<sup>3</sup> Ibid., bk. 3, ch. 21. A.H.Hore, op. cit., p. 236.

<sup>4</sup> Evagrius, op. cit., bk. 3, ch. 44.





Law.<sup>1</sup> This pleased Rome and displeased Constantinople. Justin then satisfied the latter See by writing in this same Code of Laws: "The most blessed archbishop of Constantinople, New Rome, shall have the second place after the Holy Apostolic See of Old Rome; he shall precede all others."<sup>2</sup>

### THE THREE CHAPTERS

Justinian II (527-565) followed his uncle as Emperor of the Roman Empire.<sup>3</sup> He too upheld the Council of Chalcedon, but his wife, Theodora, was a Monophysite.<sup>4</sup> Through her influence Monophysites were put in power in Rome and Constantinople. The Pope, however, changed to orthodoxy and the Patriarch was soon deposed. The Emperor now took a firm stand. (1) He condemned the person and writings of Theodore of Mopsuestia, the Nestorian before Nestorius.<sup>5</sup> (2) He condemned the anti-Cyrillian writings of Theodoret, but not the man himself who had been declared orthodox at Chalcedon. (3) He condemned

---

<sup>1</sup> P. Schaff, op. cit., vol. 3, p. 768ff.

<sup>2</sup> A. Fortescue, op. cit., p. 43.

<sup>3</sup> Evagrius, op. cit., bk. 4, ch. 9.

<sup>4</sup> Ibid., ch. 10.

<sup>5</sup> P. Schaff, op. cit., vol. 3, p. 715.

This pleasant home was situated in the  
 vicinity of the river and was a very fine  
 example of the architecture of the  
 period. The house was built in the  
 style of the early 19th century and was  
 one of the best of its kind in the  
 country.

#### THE HOUSE

The house was built in the style of the  
 early 19th century and was one of the  
 best of its kind in the country. It was  
 built in the style of the early 19th  
 century and was one of the best of its  
 kind in the country. The house was built  
 in the style of the early 19th century  
 and was one of the best of its kind in  
 the country. The house was built in the  
 style of the early 19th century and was  
 one of the best of its kind in the  
 country. The house was built in the style  
 of the early 19th century and was one of  
 the best of its kind in the country.

1. P. Smith, *op. cit.*, vol. 1, p. 100.

2. P. Smith, *op. cit.*, vol. 1, p. 100.

3. P. Smith, *op. cit.*, vol. 1, p. 100.

4. P. Smith, *op. cit.*, vol. 1, p. 100.

5. P. Smith, *op. cit.*, vol. 1, p. 100.



the letter of Ibas to Maris in which complaints are made against Cyril and his party.<sup>1</sup> These three condemnations are known as the Three Chapters.<sup>2</sup>

These meant the start of another revolt. A bishop in Carthage condemned the Emperor for acting as judge of the dead.<sup>3</sup> The Emperor, without the consent of the Pope, called together the Fifth Ecumenical Council.<sup>4</sup> This Council, under the presidency of the Patriarch of Constantinople anathematized "Theodore... and his writings, also whatever has been impiously written by Theodoret.... We further anathematize the impious epistle, said to have been written by Ibas to Maris the Persian."<sup>5</sup> Pelagius I, who followed Vigilius as Pope in Rome, acknowledged the Council and its decisions immediately.<sup>6</sup> Peace was again established, though more ill will was caused.

---

<sup>1</sup> Evagrius, op. cit., bk. 4, ch. 38.

<sup>2</sup> P. Schaff, op. cit., vol. 3, p. 770, n.1.

<sup>3</sup> Ibid., p. 770, n.2.

<sup>4</sup> Evagrius, op. cit., bk. 4, ch. 38.

<sup>5</sup> Ibid., ch. 38.

<sup>6</sup> P. Schaff, op. cit., p. 771.

The father of John is known to which complaint was made  
 against John and his party. These three complaints  
 are known as the three complaints.

These three complaints are of another nature. A complaint  
 in Virginia concerned the father for acting as judge of  
 the dead. The father, against the consent of the Pope,  
 called together the Virginian Council. This  
 Council, under the presidency of the father of John,  
 established an independent government... and the father,  
 also known as the father of John, was known as the father of John...  
 We further mention that the father of John, who is  
 known as the father of John, was known as the father of John...  
 John I, who followed Virginia as Pope in Rome, against  
 the father of John and his father's independence. These  
 are again established, though John I will not remain.

<sup>1</sup> Virginia, 2d. 211, 2d. 2, 2d. 20.

<sup>2</sup> P. Schell, 2d. 211, 2d. 2, 2d. 20, 2d. 1.

<sup>3</sup> 2d. 211, 2d. 2, 2d. 20.

<sup>4</sup> Virginia, 2d. 211, 2d. 2, 2d. 20.

<sup>5</sup> 2d. 211, 2d. 2, 2d. 20.

<sup>6</sup> P. Schell, 2d. 211, 2d. 2, 2d. 20.



## THE CLAIMS OF ROME

I have already mentioned several reasons why Rome secured a position of primacy in the church. For purposes of clarification I will review these and add others. All are taken from class lectures of Professor Richard Cameron.<sup>1</sup>

(1) Cyprian and later Augustine, by means of their pens, gave her considerable prestige.

(2) Rome was the capital of the Empire. People looked to her for religious as well as political guidance.

(3) It was believed Peter and Paul had founded the Roman See and were buried there. Above all the other Patriarchates she could claim Apostolic origin.

(4) Rome fostered a Primacy of Love. She was the wealthiest of the churches and always aided those who sought her help.

(5) Rome was the single Patriarchate in the West while the East was divided.

(6) The Council of Sardica, 343, permitted a deposed bishop to seek justice at Rome. The above provided for an appellate jurisdiction over a council that deposed a bishop. Rome took advantage of this opportunity and always settled questions brought to her. Rome

---

<sup>1</sup> Given in 1933-34 at B. U. S. T.

THE LIVING OF JOHN

I have already mentioned several persons who have  
secured a position of trust in the Church. The position  
of classification I will mention here and the others. All  
are taken from the list of Professor William Jackson.  
(1) Graham was later identified by means of letters

sent, gave her considerable assistance.

(2) There was the nephew of the English people  
located in New York City as well as political friends.  
(3) It was believed that the first had been

the second had been buried there. Above all the other  
relationships and some of the important details.

(4) There followed a further inquiry. The first  
the verdict of the Church and other related persons  
who sought the help.

(5) There was the third relationship in the New  
York the first was denied.

(6) The Council of London, 1853, provided a  
detailed account of the first of these. The other was  
viewed for the purpose of the first of these. The other was  
reported a failure. Some time later it was reported  
it was also a failure. Some time later it was reported



later ascribed this canon to Nicaea which was an Ecumenical Council while Sardica was a Western Synod. Innocent I (402-417) was the first to make this misrepresentation in order to secure universal jurisdiction.

(7) In 380 the edict of Theodosius provided for a Christian Empire. Rome and Alexandria were to be its norms of orthodoxy. Through several heresies Alexandria lost the position she shared with Rome.

(8) Leo I asserted the prerogatives of his office. He secured from the weak Emperor Valentinian III a decree which stated the whole world was to acknowledge Rome as head of the church, director and governor. All decrees of the Pope were to have the form of law. Leo I exercised considerable secular power.

(9) Gelasius, Pope at the end of the fifth century, claimed considerable secular power. This is brought out in a letter he sent to Anastasius in Constantinople. He made three major claims:

- a. The Roman Pope is supreme in the church-- head of all churches.
- b. The Bishop of Rome is superior to princes and by divine right is master of secular authorities.
- c. The Pope is superior to all human jurisdiction.

(10) Gregory I (590-604), the greatest Pope since





Leo I, by his own force of character was able to successfully assert certain of the claims the previous popes had made. This naturally brought him into conflict with Constantinople. It was this Pope who provided for the defense of Rome and treated with the enemy for peace. He showed in this way the extent of his power and how little the Pope was dependent on the Emperor or his ambassador at Ravenna. From 552 for nearly two centuries the Greeks of the East held certain possessions in Italy which they had taken from the Arian Ostrogoths. These were presumably governed from Ravenna but the Romans looked on the popes as their religious and political chiefs.

These claims Rome made caused trouble with the East. While John the Faster was Patriarch of Constantinople he sent out a decree that he signed Ecumenical Patriarch.<sup>1</sup> It seemed to some that John was asserting that he was Patriarch of the entire Empire. The Roman Pope, Pelagius II, was indignant as he wanted this position, and he refused to allow his nuncio, Laurence, to hold communion with John.<sup>2</sup> When Gregory became Pope he was still more indignant. At once he wrote several letters: one to Eulogius, Bishops of Alexandria, in which he told

---

<sup>1</sup> Nicene and Post Nicene Fathers. Second series, vol. 12. Selected Epistles of Gregory the Great. J. Barneby, "Prolegomena", p. 22.

<sup>2</sup> Ibid.





him not to address John as Ecumenical Patriarch;<sup>1</sup> a second to John himself in which he says: "But with what daring or with what swelling of pride you have attempted to seize upon a new name (Ecumenical Patriarch)..... consider I pray thee that in this rash presumption the peace of the whole church is disturbed..... Now let your holiness acknowledge to what extent you swell within yourself in desiring to be called by that name by which no one presumed to be called who was truly holy."<sup>2</sup>

In a letter to the Empress the Pope states: "But when this my brother with new presumption and pride calls himself Universal Bishop having caused himself.....to be designated in synod by this so proud a title.... it is very distressing and hard to be borne with patience that my brother and fellow bishop despising all others should attempt to be called sole bishop. But in this pride of his what else is denoted than that the times of the anti-Christ are already near at hand."<sup>3</sup>

Gregory would tolerate no demands on the part of other Sees for fear the glory of Rome would be diminished.<sup>4</sup>

---

<sup>1</sup> Ibid., bk. 5, ep. 43, p. 173.

<sup>2</sup> Ibid., bk. 5, ep. 18, p. 166.

<sup>3</sup> Ibid., bk. 5, ep. 21, p. 171.

<sup>4</sup> P. Schaff, op. cit., vol. 3, p. 329.

his not to address John as "Honorable" but as  
and to John himself in which he says: "But with this  
log or with that available at prices you have mentioned as  
being a new name (Honorable Patrick)... ..  
as I find that in this case the name of the party  
of the whole church is concerned.... How far from well-  
most advantage to your estate and well with yourself  
is better to be called by that name of which you  
preferred to be called by the name of John."

In a letter to the Honorable John Patrick, dated  
which says by letter with an introduction and which says  
Honorable Patrick, having received Patrick.... to be  
designated in regard to this as Patrick.... to be  
very interesting and hard to be done with patience and  
at present and to the other things which are  
designed to be called with Patrick. But in this letter  
of the name which is changed from John to Patrick of the  
name of the party which is now the name."

Gregory would prefer to be called as the party of  
which says for the sake of the name which is designated."

- 1. John, Jr., 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412nd, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512nd, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611st, 612nd, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th, 701st, 702nd, 703rd, 704th, 705th, 706th, 707th, 708th, 709th, 710th, 711st, 712nd, 713th, 714th, 715th, 716th, 717th, 718th, 719th, 720th, 721st, 722nd, 723rd, 724th, 725th, 726th, 727th, 728th, 729th, 730th, 731st, 732nd, 733rd, 734th, 735th, 736th, 737th, 738th, 739th, 740th, 741st, 742nd, 743rd, 744th, 745th, 746th, 747th, 748th, 749th, 750th, 751st, 752nd, 753rd, 754th, 755th, 756th, 757th, 758th, 759th, 760th, 761st, 762nd, 763rd, 764th, 765th, 766th, 767th, 768th, 769th, 770th, 771st, 772nd, 773rd, 774th, 775th, 776th, 777th, 778th, 779th, 780th, 781st, 782nd, 783rd, 784th, 785th, 786th, 787th, 788th, 789th, 790th, 791st, 792nd, 793rd, 794th, 795th, 796th, 797th, 798th, 799th, 800th, 801st, 802nd, 803rd, 804th, 805th, 806th, 807th, 808th, 809th, 810th, 811st, 812nd, 813th, 814th, 815th, 816th, 817th, 818th, 819th, 820th, 821st, 822nd, 823rd, 824th, 825th, 826th, 827th, 828th, 829th, 830th, 831st, 832nd, 833rd, 834th, 835th, 836th, 837th, 838th, 839th, 840th, 841st, 842nd, 843rd, 844th, 845th, 846th, 847th, 848th, 849th, 850th, 851st, 852nd, 853rd, 854th, 855th, 856th, 857th, 858th, 859th, 860th, 861st, 862nd, 863rd, 864th, 865th, 866th, 867th, 868th, 869th, 870th, 871st, 872nd, 873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912nd, 913th, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th, 1001st, 1002nd, 1003rd, 1004th, 1005th, 1006th, 1007th, 1008th, 1009th, 1010th, 1011st, 1012nd, 1013th, 1014th, 1015th, 1016th, 1017th, 1018th, 1019th, 1020th, 1021st, 1022nd, 1023rd, 1024th, 1025th, 1026th, 1027th, 1028th, 1029th, 1030th, 1031st, 1032nd, 1033rd, 1034th, 1035th, 1036th, 1037th, 1038th, 1039th, 1040th, 1041st, 1042nd, 1043rd, 1044th, 1045th, 1046th, 1047th, 1048th, 1049th, 1050th, 1051st, 1052nd, 1053rd, 1054th, 1055th, 1056th, 1057th, 1058th, 1059th, 1060th, 1061st, 1062nd, 1063rd, 1064th, 1065th, 1066th, 1067th, 1068th, 1069th, 1070th, 1071st, 1072nd, 1073rd, 1074th, 1075th, 1076th, 1077th, 1078th, 1079th, 1080th, 1081st, 1082nd, 1083rd, 1084th, 1085th, 1086th, 1087th, 1088th, 1089th, 1090th, 1091st, 1092nd, 1093rd, 1094th, 1095th, 1096th, 1097th, 1098th, 1099th, 1100th, 1101st, 1102nd, 1103rd, 1104th, 1105th, 1106th, 1107th, 1108th, 1109th, 1110th, 1111st, 1112nd, 1113th, 1114th, 1115th, 1116th, 1117th, 1118th, 1119th, 1120th, 1121st, 1122nd, 1123rd, 1124th, 1125th, 1126th, 1127th, 1128th, 1129th, 1130th, 1131st, 1132nd, 1133rd, 1134th, 1135th, 1136th, 1137th, 1138th, 1139th, 1140th, 1141st, 1142nd, 1143rd, 1144th, 1145th, 1146th, 1147th, 1148th, 1149th, 1150th, 1151st, 1152nd, 1153rd, 1154th, 1155th, 1156th, 1157th, 1158th, 1159th, 1160th, 1161st, 1162nd, 1163rd, 1164th, 1165th, 1166th, 1167th, 1168th, 1169th, 1170th, 1171st, 1172nd, 1173rd, 1174th, 1175th, 1176th, 1177th, 1178th, 1179th, 1180th, 1181st, 1182nd, 1183rd, 1184th, 1185th, 1186th, 1187th, 1188th, 1189th, 1190th, 1191st, 1192nd, 1193rd, 1194th, 1195th, 1196th, 1197th, 1198th, 1199th, 1200th, 1201st, 1202nd, 1203rd, 1204th, 1205th, 1206th, 1207th, 1208th, 1209th, 1210th, 1211st, 1212nd, 1213th, 1214th, 1215th, 1216th, 1217th, 1218th, 1219th, 1220th, 1221st, 1222nd, 1223rd, 1224th, 1225th, 1226th, 1227th, 1228th, 1229th, 1230th, 1231st, 1232nd, 1233rd, 1234th, 1235th, 1236th, 1237th, 1238th, 1239th, 1240th, 1241st, 1242nd, 1243rd, 1244th, 1245th, 1246th, 1247th, 1248th, 1249th, 1250th, 1251st, 1252nd, 1253rd, 1254th, 1255th, 1256th, 1257th, 1258th, 1259th, 1260th, 1261st, 1262nd, 1263rd, 1264th, 1265th, 1266th, 1267th, 1268th, 1269th, 1270th, 1271st, 1272nd, 1273rd, 1274th, 1275th, 1276th, 1277th, 1278th, 1279th, 1280th, 1281st, 1282nd, 1283rd, 1284th, 1285th, 1286th, 1287th, 1288th, 1289th, 1290th, 1291st, 1292nd, 1293rd, 1294th, 1295th, 1296th, 1297th, 1298th, 1299th, 1300th, 1301st, 1302nd, 1303rd, 1304th, 1305th, 1306th, 1307th, 1308th, 1309th, 1310th, 1311st, 1312nd, 1313th, 1314th, 1315th, 1316th, 1317th, 1318th, 1319th, 1320th, 1321st, 1322nd, 1323rd, 1324th, 1325th, 1326th, 1327th, 1328th, 1329th, 1330th, 1331st, 1332nd, 1333rd, 1334th, 1335th, 1336th, 1337th, 1338th, 1339th, 1340th, 1341st, 1342nd, 1343rd, 1344th, 1345th, 1346th, 1347th, 1348th, 1349th, 1350th, 1351st, 1352nd, 1353rd, 1354th, 1355th, 1356th, 1357th, 1358th, 1359th, 1360th, 1361st, 1362nd, 1363rd, 1364th, 1365th, 1366th, 1367th, 1368th, 1369th, 1370th, 1371st, 1372nd, 1373rd, 1374th, 1375th, 1376th, 1377th, 1378th, 1379th, 1380th, 1381st, 1382nd, 1383rd, 1384th, 1385th, 1386th, 1387th, 1388th, 1389th, 1390th, 1391st, 1392nd, 1393rd, 1394th, 1395th, 1396th, 1397th, 1398th, 1399th, 1400th, 1401st, 1402nd, 1403rd, 1404th, 1405th, 1406th, 1407th, 1408th, 1409th, 1410th, 1411st, 1412nd, 1413th, 1414th, 1415th, 1416th, 1417th, 1418th, 1419th, 1420th, 1421st, 1422nd, 1423rd, 1424th, 1425th, 1426th, 1427th, 1428th, 1429th, 1430th, 1431st, 1432nd, 1433rd, 1434th, 1435th, 1436th, 1437th, 1438th, 1439th, 1440th, 1441st, 1442nd, 1443rd, 1444th, 1445th, 1446th, 1447th, 1448th, 1449th, 1450th, 1451st, 1452nd, 1453rd, 1454th, 1455th, 1456th, 1457th, 1458th, 1459th, 1460th, 1461st, 1462nd, 1463rd, 1464th, 1465th, 1466th, 1467th, 1468th, 1469th, 1470th, 1471st, 1472nd, 1473rd, 1474th, 1475th, 1476th, 1477th, 1478th, 1479th, 1480th, 1481st, 1482nd, 1483rd, 1484th, 1485th, 1486th, 1487th, 1488th, 1489th, 1490th, 1491st, 1492nd, 1493rd, 1494th, 1495th, 1496th, 1497th, 1498th, 1499th, 1500th, 1501st, 1502nd, 1503rd, 1504th, 1505th, 1506th, 1507th, 1508th, 1509th, 1510th, 1511st, 1512nd, 1513th, 1514th, 1515th, 1516th, 1517th, 1518th, 1519th, 1520th, 1521st, 1522nd, 1523rd, 1524th, 1525th, 1526th, 1527th, 1528th, 1529th, 1530th, 1531st, 1532nd, 1533rd, 1534th, 1535th, 1536th, 1537th, 1538th, 1539th, 1540th, 1541st, 1542nd, 1543rd, 1544th, 1545th, 1546th, 1547th, 1548th, 1549th, 1550th, 1551st, 1552nd, 1553rd, 1554th, 1555th, 1556th, 1557th, 1558th, 1559th, 1560th, 1561st, 1562nd, 1563rd, 1564th, 1565th, 1566th, 1567th, 1568th, 1569th, 1570th, 1571st, 1572nd, 1573rd, 1574th, 1575th, 1576th, 1577th, 1578th, 1579th, 1580th, 1581st, 1582nd, 1583rd, 1584th, 1585th, 1586th, 1587th, 1588th, 1589th, 1590th, 1591st, 1592nd, 1593rd, 1594th, 1595th, 1596th, 1597th, 1598th, 1599th, 1600th, 1601st, 1602nd, 1603rd, 1604th, 1605th, 1606th, 1607th, 1608th, 1609th, 1610th, 1611st, 1612nd, 1613th, 1614th, 1615th, 1616th, 1617th, 1618th, 1619th, 1620th, 1621st, 1622nd, 1623rd, 1624th, 1625th, 1626th, 1627th, 1628th, 1629th, 1630th, 1631st, 1632nd, 1633rd, 1634th, 1635th, 1636th, 1637th, 1638th, 1639th, 1640th, 1641st, 1642nd, 1643rd, 1644th, 1645th, 1646th, 1647th, 1648th, 1649th, 1650th, 1651st, 1652nd, 1653rd, 1654th, 1655th, 1656th, 1657th, 1658th, 1659th, 1660th, 1661st, 1662nd, 1663rd, 1664th, 1665th, 1666th, 1667th, 1668th, 1669th, 1670th, 1671st, 1672nd, 1673rd, 1674th, 1675th, 1676th, 1677th, 1678th, 1679th, 1680th, 1681st, 1682nd, 1683rd, 1684th, 1685th, 1686th, 1687th, 1688th, 1689th, 1690th, 1691st, 1692nd, 1693rd, 1694th, 1695th, 1696th, 1697th, 1698th, 1699th, 1700th, 1701st, 1702nd, 1703rd, 1704th, 1705th, 1706th, 1707th, 1708th, 1709th, 1710th, 1711st, 1712nd, 1713th, 1714th, 1715th, 1716th, 1717th, 1718th, 1719th, 1720th, 1721st, 1722nd, 1723rd, 1724th, 1725th, 1726th, 1727th, 1728th, 1729th, 1730th, 1731st, 1732nd, 1733rd, 1734th, 1735th, 1736th, 1737th, 1738th, 1739th, 1740th, 1741st, 1742nd, 1743rd, 1744th, 1745th, 1746th, 1747th, 1748th, 1749th, 1750th, 1751st, 1752nd, 1753rd, 1754th, 1755th, 1756th, 1757th, 1758th, 1759th, 1760th, 1761st, 1762nd, 1763rd, 1764th, 1765th, 1766th, 1767th, 1768th, 1769th, 1770th, 1771st, 1772nd, 1773rd, 1774th, 1775th, 1776th, 1777th, 1778th, 1779th, 1780th, 1781st, 1782nd, 1783rd, 1784th, 1785th, 1786th, 1787th, 1788th, 1789th, 1790th, 1791st, 1792nd, 1793rd, 1794th, 1795th, 1796th, 1797th, 1798th, 1799th, 1800th, 1801st, 1802nd, 1803rd, 1804th, 1805th, 1806th, 1807th, 1808th, 1809th, 1810th, 1811st, 1812nd, 1813th, 1814th, 1815th, 1816th, 1817th, 1818th, 1819th, 1820th, 1821st, 1822nd, 1823rd, 1824th, 1825th, 1826th, 1827th, 1828th, 1829th, 1830th, 1831st, 1832nd, 1833rd, 1834th, 1835th, 1836th, 1837th, 1838th, 1839th, 1840th, 1841st, 1842nd, 1843rd, 1844th, 1845th, 1846th, 1847th, 1848th, 1849th, 1850th, 1851st, 1852nd, 1853rd, 1854th, 1855th, 1856th, 1857th, 1858th, 1859th, 1860th, 1861st, 1862nd, 1863rd, 1864th, 1865th, 1866th, 1867th, 18



He went to such extremes to avoid this that one is justified in saying, "he acted as if he considered the Emperor as his subject rather than as his ruler."<sup>1</sup>

The increase of the Roman power did not lessen the ill-feeling Constantinople nourished toward her. Each bit of power the Pope attained made him that much more odious to the Patriarch. Each argument over position left more ill-will.

---

<sup>1</sup> A. H. Hore, op. cit., p. 301.

to which he was subjected in order to avoid this, and it is to be noted that in the latter case, the effect is to be considered the reverse of his subject rather than as his subject.

The interests of the human power did not lessen

the ill-fated consequences of the human power.

Each one of these the Pope considered as his own

own affairs to the Pope. He was not a man of

himself more ill-fated.



## THE MONOTHELITE HERESY

The Monophysites would not accept the Western point of view, Chalcedonian orthodoxy, in regard to the nature of Christ. The Emperor, Heraclius, wanted complete accord in his domain. "He was very anxious to unite all the Catholic church for the Saracens were at the door of his kingdom. His country was greatly weakened by the dissension of the heretics among themselves and by the bitterness against the official religion!"<sup>1</sup>

He thought the most sensible way of bringing about peace was through compromise. In one of his speeches, a refutation against a Monophysite, the Emperor used the expression *μία ἐνεργεία*, one activity. He said that there were not in Christ two activities or operations; one divine and the other human.<sup>2</sup> This thought, however, was not original with the Emperor at this time for it goes back beyond the date of his speech.<sup>3</sup> "It is clear that Sergius, the Patriarch of Constantinople, had entered into union with the Monophysite Arsas on the

---

<sup>1</sup> Catholic Encyclopedia. Article on Monothelitism by John Chapman. Vol. 10, p. 504.

<sup>2</sup> J. Chapman, The Condemnation of Honorius, p. 10.

<sup>3</sup> C. J. Hefele, op. cit., vol. 5, p. 20.

## THE MONOPOLISTIC THEORY

The Monopolistic theory would not accept the Western point of view, Christianized ontology, in regard to the nature of Christ. The theory of Herbartianism, viewed completely accord to his doctrine. The two very serious to unite all the scientific theories for the purpose here as the door of his kingdom. His country was possibly weakened by the discussion of the scientific study. Even- selves and by the witnesses against the official re- ligion.

He thought the most scientific way of relating about those and things happened. In one of his attempts, a relation against a Monopolistic, the theory was the expression *his theory*, the activity. He said that were with and in Christ and activities or opor- tunity; one divine and the other human. This theory, however, was not original with the theory as this time for it goes back beyond the time of his theory. It is clear that the theory, the relation of the scientific, and enhanced into action with the scientific theory for the

<sup>1</sup> *Scientific Monopolistic Theory*, Article on Monopolistic of the Monopolistic, Vol. 10, p. 10.

<sup>2</sup> J. G. Brown, *The Monopolistic Theory*, p. 10.

<sup>3</sup> C. J. Herbart, *Op. Cit.*, Vol. 10, p. 10.



subject of the *μία ἐνέργεια* before 619 and had intended, by the application of this formula, to bring about the union of the Monophysites with the Orthodox."<sup>1</sup> Sergius, when asked by the Emperor to find authority for the statement which he had used, "One Operation," sent the ruler the copy of a letter written by Mennas, his predecessor, in the See of Constantinople, to Pope Virgilius.<sup>2</sup> In this epistle there was authority for "One Operation" and "One Will".<sup>3</sup>

About 630 a certain Cyrus became Patriarch of Alexandria. It was he who brought about a union of the Monophysites and the Catholics in that city and he did it on the basis of Nine Capitula, the seventh of which spoke of Christ as working His Divine and His Human works by one Theandric Operation.<sup>4</sup> It was reported to the Emperor that because of this all the people of Alexandria and nearly all of Egypt, the Thebaid, and Libya had become of one voice, and, whereas formerly they would not even hear the name of St. Leo and of the Council of Chalcedon, now they acclaimed them with a loud voice.<sup>5</sup>

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 5, p. 6.

<sup>2</sup> H. Milman, op. cit., vol. 2, p. 267.

<sup>3</sup> C. J. Hefele, op. cit., vol. 5, p.

<sup>4</sup> Catholic Encyclopedia. "Monothelitism", J. Chapman. Vol. 10, p. 504 ff.

<sup>5</sup> Ibid.





The seventh capitulum ended, "If anyone does not confess, καὶ τὸν αὐτὸν εἶναι χριστὸν, καὶ διὸν ἐνεργούντα τὰ θεοτεπῆ καὶ ἀνθρώπινα μὴ Θεανδρικῇ ἐνέργειᾳ κατὰ τὸν ἐν ἁγίοις Διονύσιον\* let him be anathema."<sup>1</sup>

This was too much for Sophronius, Patriarch of Jerusalem. He first tried to persuade Cyrus to refrain from the idea of the "One Will" and later protested to Sergius, who was already largely in agreement with Cyrus and the Monophysites. Sergius addressed a letter to Pope Honorius in regard to the "One Will." Honorius accepted the Monothelite teaching.<sup>2</sup> In his reply, he said, "We acknowledge 'One Will' of our Lord Jesus Christ."<sup>3</sup> The letter continues, "We will now, entering upon the royal way, avoid the snares of the hunters right and left in order that we dash not our foot against a stone. We will go fast in the steps of our predecessors (hold fast to the old formula and avoid the new)."<sup>4</sup> This seems to show Honorius was not a Monothelite. Since the days of this letter, volumes have been written,

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 5, p. 20.

<sup>2</sup> A. Milman, op. cit., vol. 2, p. 268,

<sup>3</sup> C. J. Hefele, op. cit., vol. 5, p. 29.

<sup>4</sup> Ibid., p. 30.

\* The same will produced both the Divine and human actions of our Lord by one Theandric operation according to St. Dionysius.





trying to prove that Pope Honorius was not a heretic and that this letter did not represent an "Ex Cathedra" utterance.<sup>1</sup> If it did, it would be the end of papal infallibility.

Sophronius wrote a Synodal Letter supporting the idea of "Two Wills".<sup>2</sup> At once Emperor Heraclius saw that in place of peace greater turmoil was to arise.<sup>3</sup> On the advice of Sergius, in 638 he published his famous Ecthesis.<sup>4</sup> Pyrrhus, who followed Sergius in New Rome writes: "'The unseasonable letter of Sophronius had rendered it necessary for us against our will so to act', that is to put forth the Ecthesis."<sup>5</sup> In general the Ecthesis explained the orthodox teaching; after which it prohibited the use of the terms, "One and Two Wills".<sup>6</sup> It ended by asserting a single will in Christ.

At once the Monophysites accepted it, as did the Patriarchs of the Monophysite Sees. As Sophronius had died, no difficulty was met in Jerusalem. The Ecthesis was sent to Rome and there was rejected by Severinus who

---

<sup>1</sup> P. Le Page Renauf, Pope Honorius. J. Chapman, op. cit.

<sup>2</sup> C. J. Hefele, op. cit., vol. 5, p. 61.

<sup>3</sup> H. Milman, op. cit., vol. 2, p. 270.

<sup>4</sup> Ibid., p. 271.

<sup>5</sup> C. J. Hefele, op. cit., vol. 5, p. 61.

<sup>6</sup> J. Chapman, op. cit., p. 504ff.





was then Pope.<sup>1</sup> It was more formally rejected by his successor John IV who condemned it in a Synod.<sup>2</sup> Heraclius, in order to avoid more difficulty, blamed Sergius for having forced the Ecthesis on him. He wrote, "The Ecthesis is not mine, and I have not recommended its promulgation, but the Patriarch Sergius drew it up five years ago, and on my return from the East petitioned me to publish it with my subscription."<sup>3</sup>

Paul followed Pyrrhus as Patriarch of New Rome, and Theodore succeeded John IV in Old Rome. Paul wrote a letter in which he showed he favored the Ecthesis. His letter, after expounding his views, ended: "with which views Sergius and Honorius of pious memory are in agreement and accord, who adorned respectively the sees of New and Old Rome."<sup>4</sup> Paul was at once excommunicated by Pope Theodore, and being treated thus, he acted in a similar manner. In addition to deposing Theodore, he had certain Latin altars in New Rome torn to pieces.<sup>5</sup> The two Sees were separated in 640.

Constans, the Emperor, made an added effort to settle the controversy and reunite East and West. Paul urged the dropping of all controversy and reference to

---

<sup>1</sup> H. Milman, op. cit., vol. 2, p. 271.

<sup>2</sup> C. J. Hefele, op. cit., vol. 5, p. 61.

<sup>3</sup> Ibid.

<sup>4</sup> J. Chapman, op. cit., p. 38.

<sup>5</sup> Ibid., p. 506.





"One Will" or "Two Wills", "One Operation" or "Two Operations." It was then Constans published the Type which forbade the use of these terms. "We declare to our orthodox subjects that from the present moment they no longer have permission in any way to contend or quarrel with one another over, 'one will' and 'one operation' or 'two operations' and 'two wills'. No one is to add anything to the usages or words of the Holy Fathers, but the form of doctrine is to be preserved everywhere as it was before the rise of the said controversies..... who-soever ventures to transgress the command now given is subject before all to the judgment of God but he will also be liable to the punishment of the despisers of the imperial commands. If he is a bishop or a cleric he shall be deposed; if a monk, excommunicated and banished from his monastery..... if lowly, be chastised with corporal correction and permanent exile."<sup>1</sup>

When Paul died Pyrrhus became Patriarch. Pope Martin at once held a synod to consider the entire controversy, doing the very thing the Emperor had forbidden. At this synod, October, 649, the Pope delivered an address in which he said, "Christ has commanded the shepherds to be watchful.... Some of late have sought

---

<sup>1</sup> J. Chapman, op. cit., p. 45ff.





to corrupt the confession by newly invented expressions. All the world knows them... namely, Cyrus of Alexandria, Sergius of Constantinople and his successors, Pyrrhus and Paul."<sup>1</sup>

Cyrus, Sergius, Pyrrhus, the Ecthesis, Paul and the Type were all condemned.<sup>2</sup> The Type was called heretical because it forbade the teaching of "Two Operations" and "Two Wills".<sup>3</sup> The acts of the Lateran Synod were sent throughout Christendom for approval.<sup>4</sup> The Pope had again dared to oppose the Emperor at Constantinople and he was now commanding those loyal to him to do likewise.

The Emperor would not tolerate this interference with his authority. He sent his chamberlain, Olympius, to Rome as Exarch, with orders to force the Pope to accept the Typus. Since this was impossible, it was the plan of Olympius to have the Pope's life taken. The plot failed, so the tale runs, because the assassin at the time he attempted to kill the Vicar of God was struck with blindness.<sup>5</sup> Pope Martin was seized and carried to New Rome. After being kept in Constantinople

---

<sup>1</sup> J. C. Hefele, op. cit., vol. 5, p. 99.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> H. Milman, op. cit., vol. 2, p. 276.

<sup>5</sup> Ibid., p. 278.

to account for the confusion of nearly identical  
 all the words found in the... names, forms of abbreviations,  
 beginning of abbreviations and the characters, symbols  
 and signs.<sup>1</sup>

Other, Latin, Greek, the symbols, and the  
 the type was all condensed. The type was called "condensed"  
 and "thin". The name of the latter type was  
 sent through the printer for approval. The type was  
 again used to replace the former at Constantinople and  
 it was now considered more useful in the printing  
 The printer would not allow this type to be  
 with any printer. He was also responsible, however,  
 to have it printed, with others to have the type in  
 except the type. Since this was impossible, it was the  
 plan to replace the name the type's name. The  
 that failed, as the name was, because the printer at  
 the time he attempted to print the type of God was  
 named with initials. The printer was called and  
 carried to the house. After being kept in Constantinople

---

<sup>1</sup> J. J. Healy, *op. cit.*, vol. 2, p. 25.

<sup>2</sup> *ibid.*

<sup>3</sup> *ibid.*

<sup>4</sup> J. J. Healy, *op. cit.*, vol. 2, p. 25.

<sup>5</sup> *ibid.*, p. 25.



a short time, he was tried, found guilty and exiled. Others who had likewise stood out against the Emperor in his wishes were also tried. In 662 St. Sophonius was anathematized. Certain of his disciples had their tongues pulled out, their right hands cut off, and thus mutilated were exhibited throughout the city.<sup>1</sup> It was one time the Emperor was too crafty and brutal for the Pope. Again the ever present hatred had flamed forth into a brilliant crimson. The schism was to continue until the convening of the Sixth Ecumenical Synod, 680.

#### SIXTH ECUMENICAL SYNOD OF 680 OR THE FIRST TRULLAN COUNCIL

In general there was peace in the Empire since the Moslems had been repulsed. There was, however, no peace within the church and it was this the ruler desired.<sup>2</sup> The Emperor, Constantine Pogonatus, wrote to Pope Donus a letter in which he showed his regret over the separating of the two Sees. "The Pope knows that he (the Emperor) has wished to settle all difficulties before this but force of circumstances would not permit. He asks if the Pope would send representatives to Constantinople to discuss the affair and to confer with the

---

<sup>1</sup> Ibid., p. 281.

<sup>2</sup> G. Finlay, History of Greece, vol. 1, p. 381.





Patriarchs of Constantinople and Antioch? The Emperor will not favor either party but will treat all alike. The Pope is aware that he, the Emperor, has informed his Exarch at Ravenna to see that the papal legates have funds for their journey on which the Exarch is to have them properly cared for."<sup>1</sup>

"In another letter Constantine declared he would not attempt to set or speak as Emperor among the bishops but simply act as one of themselves and carry out what they had decided upon."<sup>2</sup> The Pope to whom these letters were written by the time they arrived had passed on, but his successor, Agatho, at once fell in with the plans. He sent the priests, Theodore and John, to represent him and the whole West. In the letters these men carried with them, Agatho, again and again, insisted on the doctrine of "Two Wills" and "Two Operations".

The Emperor opened the Council, November 7, 680, in the Trullus, and was present at many of the meetings. During the sessions which lasted until September, 681, it was decreed that Pope Vitalian should have his name restored to the diptychs of Constantinople, that Macarius, Patriarch of Antioch, should be condemned for his

---

<sup>1</sup> H. K. Mann, The Lives of the Popes, vol. 1, pt. 2, p. 38.

<sup>2</sup> Ibid., vol. 1, pt. 2, p. 38. n.1.

...of the ...  
...will not ...  
...The ...  
...Research ...  
...forms for ...  
...then ...  
...The ...  
...not ...  
...but ...  
...they ...  
...were ...  
...his ...  
...he ...  
...and ...  
...with ...  
...description ...

The ...  
in the ...  
during the ...  
it ...  
...  
...  
the ...

1. ...  
2. ...  
3. ...



continued Monothelitic heresy, that Sergius, Cyrus of Alexandria, Pyrrhus, Paul, Peter of Constantinople, Theodore of Pharan should be anathematised.<sup>1</sup> To this group was added the name of Honorius of Old Rome because he followed the view of Sergius in all respects.<sup>2</sup> The final work of the council was to subscribe definitely to the doctrine of the "Two Wills". The sessions closed and the Pope and Emperor were asked to ratify the proceedings. Leo II, who followed Agatho did this as did the Emperor, and both sent letters to all the bishops asking them to accept the work of the Council and threatening them with dire consequences if they did not.<sup>3</sup>

The names of the heretical Patriarchs from Sergius to Peter were removed from the diptychs and their portraits from wherever they were to be found, either in the churches or in the public places. Deprived of state support and having no encouragement from the higher clergy, Monothelism soon died.<sup>4</sup> Once again Rome had won. The price was increased enmity between East and West. Each controversy left the two Sees even farther apart. The final outcome was becoming more obvious each year.

---

<sup>1</sup>C. J. Hefele, op. cit., vol. 5, p. 167.

<sup>2</sup>Ibid.

<sup>3</sup>H. Milman, op. cit., vol. 2, p. 287.

<sup>4</sup>H. K. Mann, op. cit., vol. 1, pt. 2, p. 44.





## THE SECOND TRULLAN COUNCIL

When Justinian II became Emperor he wished to call another general council to complete the work of the two previous councils which had drawn up certain decrees but no disciplinary acts.<sup>1</sup> These ought to be added and he desired the council to meet for that purpose.<sup>2</sup> It was opened, according to Hefele, between September, 691 and September, 692, and the representatives were not the same as those who attended the previous synod held in the same place.<sup>3</sup>

The work of the Sixth Council was reaffirmed and one hundred and two disciplinary canons were passed.<sup>4</sup> These again stirred afresh the calm sea into waves of poisoned hatred. The Canons as quoted here are taken from the Library of the Nicene and Post Nicene Fathers.<sup>5</sup>

Canon (3) "In regard to the purity and the continence of the clergy, the Romans have a more stringent, Constantinopolitans a milder canon. These must be mingled. (The East would not declare for absolute chastity as the West had done)."

---

<sup>1</sup> A. H. Hore, op. cit., p. 316.

<sup>2</sup> The Nicene and Post Nicene Fathers, second series, vol. 14, p. 356. A. Percival.

<sup>3</sup> Op. cit., vol. 5, p. 222ff.

<sup>4</sup> The Nicene and Post Nicene Fathers, p. 356.

<sup>5</sup> Second series, vol. 14, edited by H. Percival, p. 356 ff.





Canon (13) "In the Roman church, those who wished to receive the diaconate or presbyterate must promise to have no further intercourse with their wives. We, however, in accordance with the Apostolic Canons allow them to continue in matrimony. If anyone seeks to dissolve such marriages, he shall be deposed; and the cleric who, under pretense of religion, sends away his wife, shall be excommunicated. If he persists in this he is to be deposed. But sub-deacons, deacons, and priests, at the time when they have to celebrate divine service, must refrain from their wives, since it has already been ordained by the Synod of Carthage that he who ministers in sacred things must be pure."

Canon (55) "In Rome they fast every Saturday in Lent. This is contrary to the 66th apostolical canon and may no longer be done. If anyone does so, he will, if cleric, be deposed; if layman, excommunicated."

Canon (36) "Renewing the decrees of the Second and Fourth Ecumenical Synods, we decide that the see of Constantinople shall enjoy the same rights as that of Old Rome, shall be highly regarded in ecclesiastical matters as that is, and shall be second after it. After Constantinople comes the see of Alexandria, then Antioch, and next that of Jerusalem."

The decrees were subscribed to by the Emperor and place was left for the name of the Pope. Pope Sergius,





on receiving the acts of this council, rejected all, for he would rather die than consent to such errors.<sup>1</sup> Justinian realizing that the Pope would not ascribe his name willingly to these decrees, sent Zacarias, the captain of his bodyguard, to Rome with orders to bring the Pope to Constantinople.<sup>2</sup> A second Martin episode was planned. When the plans of Zacarias became known the army of Ravenna came to the aid of the Pope and Zacarias was forced to flee from the city.<sup>3</sup> A Roman admirer writes, "Thus did one more angry wave beat but to break itself into impotent spray and foam against the rock of Peter."<sup>4</sup>

"The Council in Trullo was an additional cause of separation when the strictest unity of religious opinions was necessary to maintain the political power of the Empire."<sup>5</sup>

Pope John VIII (872-880) again brought about peace by accepting all those canons which did not contradict the true faith, good morals and decrees of Rome.<sup>6</sup>

---

<sup>1</sup> Ibid.

<sup>2</sup> A. H. Hore, op. cit., p.

<sup>3</sup> H. Milman, op. cit., p. 289.

<sup>4</sup> H. K. Mann, op. cit., vol. 1, pt. 2, p. 92.

<sup>5</sup> G. Finlay, op. cit., vol. 1, p. 386.

<sup>6</sup> H. Percival, ed., op. cit., vol. 14, p. 357.





## ICONOCLASM

"The worship of images had long assumed a very un-christian form, when Leo III, Isauricus, (716-741), an intelligent and powerful prince, became opposed to it.<sup>1</sup> Leo's home in Isauria was a seat of Monophysism and at the well of this heresy the Emperor drank deeply.<sup>2</sup> He was a Monophysite, yet dared not proclaim boldly his views since they might ruin his political future. He took another method, however, to gain his point. He forbade pictures representing Christ. By doing this he actually denied the humanity of Christ since it was only the human side of Christ that could be represented. The Emperor thus accomplished by means of his deeds that which he was afraid to express in words.<sup>3</sup>

Moslems had long been at the gates of the Empire and, indeed, had often broken through them. The people began to hear of the Moslem religion, to compare that religion with their own. "There is no doubt that a Mohametan religion which was freer from superstition than a degraded Christianity exercised considerable influence on the religious doctrine of the iconoclasts and that it could do this all the more readily on account

---

<sup>1</sup> Gieseler, Ecclesiastical History, vol. 2, p. 200.

<sup>2</sup> W. F. Adeney, op. cit., p. 190.

<sup>3</sup> Ibid.





of the kinship of the worship of Allah to the worship of Jehovah and the connection of Judaism with Christianity. Neither of the great Semitic religions permitted images and pictures in the service."<sup>1</sup>

It is said by Johannes, a monk, that Leo had corresponded with Caliph Yezed, a Saracen chief, in regard to picture worship.<sup>2</sup> Constantine Nicolea was the mediator between them and it was at the suggestion of the Mohametan that the Christian commenced the destruction of idols. This story may be false but the Iconophils soon applied the name of infidels, Moslems, to the Emperor and his party.<sup>3</sup>

The system of image worship was in much need of reform and the policy of the Emperor was a rational one. "Leo III, Constantine V, and their party were animated by a spirit of rationalism just as Luther was."<sup>4</sup> Superstition was rife everywhere. "Christianity had begun to be permeated by strange mediaeval fancies which would have been as inexplicable to the old Roman mind of four centuries before as to the mind of the 19th century."<sup>5</sup> Pictures of saints were selected as godfathers of children. The paint of a part of the picture was

---

<sup>1</sup> J. B. Bury, op. cit., vol. 2, p. 431.

<sup>2</sup> Ibid.

<sup>3</sup> W. F. Adeney, op. cit., p. 191.

<sup>4</sup> J. B. Bury, op. cit., vol. 2, p. 248 ff.

<sup>5</sup> C. W. Oman, The Byzantine Empire, p. 190.





scraped off and brought to the ceremony. This was often swallowed.<sup>1</sup> Such was the superstition that the Emperor began to fight.

At first he directed his campaign against images. In 725 the officers who were taking down the figure of the crucified Christ from over the palace gate were torn to pieces by the mob.<sup>2</sup> Uprisings started at once throughout the Empire. The monks and clergy opposed the Emperor. Leo, made angry by this opposition, is said to have burned to the ground the library and theological college.<sup>3</sup> As this story springs up much later, it is undoubtedly no more than a myth spread by enemies of the Emperor.<sup>4</sup>

Leo received opposition from his Patriarch, Germanus. This Bishop of Constantinople referred to the Emperor as a forerunner of the anti-Christ.<sup>5</sup> For purposes of cooperation Anastasius was appointed in place of Germanus, who at once wrote Pope Gregory concerning what had happened. The Pope in his reply stated he approved of the conduct of Germanus and the position he

---

<sup>1</sup> Mansi, vol. 14, pp. 417-422.

<sup>2</sup> H. Milman, op. cit., p. 309.

<sup>3</sup> Ibid.

<sup>4</sup> W. F. Adeney, op. cit., p. 196. C. J. Hefele, op. cit., vol. 5, p. 272.

<sup>5</sup> C. J. Hefele, op. cit., vol. 5, p.





had taken.<sup>1</sup>

The Pope wrote to the Emperor. In this letter he said the Emperor should issue no ordinance in regard to the faith and should alter nothing in the ancient dogma. Because he had done that which it was not in his right to do the Pope prevented Italy and Rome from paying taxes.<sup>2</sup>

Leo and Gregory were openly at war. Leo threatened to come to Rome, take the Pope, as Constans had taken Martin, and carry him back to the East. The Pope had no fear for he had the support of western Christendom. He could easily continue to insult the Emperor. He wrote: "You see the dogmas of the church are not a matter for the Emperor but for the bishops. As these may not intrude into civil affairs so should not the emperors intrude into ecclesiastical... While the churches of God had deep peace, you have occasioned conflicts, controversies and troubles.... (desist) and we who have the power of binding and loosing will pardon your false step.... You say, 'I will send to Rome and destroy the picture of St. Peter and carry off Pope Gregory a prisoner, as Constans II did with Martin'.... Willingly would I bear the same fate as Martin; but for the benefit of the people I am willing to remain in life; for the whole

---

<sup>1</sup> Ibid.

<sup>2</sup> Ibid., vol. 5, p. 281.

had taken.

The Pope wrote to the Emperor. In this letter he

said the Emperor should have no influence in regard to

the faith and should limit himself to the secular sphere.

Because he had done that which it was his right

to do the Pope pronounced him a heretic and a schismatic.

And the Emperor wrote again to the Pope and

said he was not a heretic, but the Pope was a schismatic and

an infidel, and every day he was more and more so.

So the Pope wrote to the Emperor and said he was a

heretic and a schismatic and an infidel.

And the Emperor wrote to the Pope and said he was

not a heretic, but the Pope was a schismatic and

an infidel, and every day he was more and more so.

So the Pope wrote to the Emperor and said he was a

heretic and a schismatic and an infidel.

And the Emperor wrote to the Pope and said he was

not a heretic, but the Pope was a schismatic and

an infidel, and every day he was more and more so.

So the Pope wrote to the Emperor and said he was a

heretic and a schismatic and an infidel.

And the Emperor wrote to the Pope and said he was

not a heretic, but the Pope was a schismatic and

I have

1 John, vol. 2, p. 101.



West turns its eyes on me.... If you venture upon that the Westerns are ready to take vengeance upon you... I abjure you to leave off such foolish things.... If the picture of St. Peter is really destroyed, I will call God to witness that I am innocent of the blood that will then be shed."<sup>1</sup> A second letter was sent by the Pope to Leo in which he again condemned Leo for his heresy.<sup>2</sup>

Gregory II died in 731 to be followed by Gregory III, (731-741).<sup>3</sup> A synod was held in Rome at which it was decreed: "If anyone, for the future, shall take away, destroy, dishonor, or revile the pictures of the Lord or of His mother, he shall be excluded from the body and blood of the Lord, and the communion of the church."<sup>4</sup> The Emperor, though Roman historians say he was not officially excommunicated, actually was.<sup>5</sup> The Emperor, tired of it all, sent out a powerful fleet against the Pope, Rome and Italy.<sup>6</sup> This suffered shipwreck and never reached its destination.<sup>7</sup> The hatred of East and West had reached such a point the two parts

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 5, p. 289ff.  
H. Milman, op. cit., vol. 2, p. 311 ff.

<sup>2</sup> Ibid., p. 317.

<sup>3</sup> P. Schaff, op. cit., vol. 5, p. 231.

<sup>4</sup> C. J. Hefele, op. cit., vol. 5, p.

<sup>5</sup> H. Milman, op. cit., p. 383.

<sup>6</sup> J. B. Bury, op. cit., vol. 2, p. 445.

<sup>7</sup> H. Milman, op. cit., p. 384.





of the Empire had actually come to blows.

#### EMPEROR CONSTANTINE V

Leo was followed by Constantine V or Copronymous, (741-775),<sup>1</sup> Whereas Leo chastised with ropes, Constantine used scorpions. "Constantine was worse than Leo. He forbade the prefixion of the epithet saint to the names of men; he would not permit anyone to speak of ST. Peter but only of the apostle Peter.... If anyone of his nobles slipped and fell in his presence and happened to employ such an expression as 'Virgin, help me,' he was reprimanded..... Even an overscrupulous care in avoiding profane language was held up to ridicule by the enemy of all that savoured of superstition."<sup>2</sup> He turned on the monasteries because it was within their walls that image worship was receiving its greatest support. As a penalty he forced the monks to parade across the hippodrome each bearing in his arms a daughter of joy.<sup>3</sup>

In 761 about 338 bishops gathered in Constantinople at the wish of the Emperor, but none of these were from the West.<sup>4</sup> An act condemning image worship was passed,<sup>5</sup> with these concluding words, "If anyone does not

---

<sup>1</sup> A. Neander, op. cit., vol. 3, p. 214.

<sup>2</sup> J. B. Bury, op. cit., vol. 2, p. 46.

<sup>3</sup> Ibid., p. 461.

<sup>4</sup> C. J. Hefele, op. cit., vol. 5, p. 314 ff.

<sup>5</sup> H. Percival, ed., op. cit., vol. 14, p. 543.





accept this, our Holy and Ecumenical Seventh Synod let him be anathema from the Father, the Son and the Holy Ghost, and all the Seven Ecumenical Synods. Let no one set forth another faith..... Many years to the Emperors. They are the lights of orthodoxy."<sup>1</sup>

From 761 to his death in 775 the Emperor ever kept at his task of wiping out image worship and thousands perished as martyrs to the cause, refusing to abide by the decision of the Emperor.<sup>2</sup> Constantine V had in many respects been an able ruler, which fact even the firmest lovers of Rome are forced to admit.<sup>3</sup> "He was an able soldier, and the capital city, Constantinople, flourished under him. The great aqueduct which he caused to be built was an object of admiration long after it lay in ruins."<sup>4</sup>

From 775-780 little was said or done about image worship. Matters were permitted to follow their own free course and the laws against image worship were not enforced.<sup>5</sup> In 787 the Empress Irene, who ruled in place

---

<sup>1</sup> C. J. Hefele, op. cit., vol. 5, p. 314 ff.

<sup>2</sup> H. Milman, op. cit., vol. 2, p. 334ff.

<sup>3</sup> Ibid., p. 324, 338.

<sup>4</sup> C. J. Hefele, op. cit., vol. 5, p. 338. n.2.

<sup>5</sup> Hastings, Encyclopedia of Religion and Ethics, vol. 7, p. 79. "Iconoclasm", A. Fortescue.





of the new Emperor, who was only ten years old, tried to court popularity by bringing back image worship. On learning of this, Pope Hadrian suggested the reunion of Christendom, and undoubtedly the Empress herself was desirous of this, for it would mean, perhaps, that the West would again acknowledge fealty to the East.

Tarasius, a partisan of the image worshippers, was appointed to succeed Paul as Patriarch of Constantinople. The ranks of the church were unable to furnish anyone capable, and yet not an Iconoclast, so Tarasius, who had always lived a secular life, was raised to a high post. The Pope made an outcry against the elevation of a layman but on finding out how Tarasius stood in regard to image worship, he soon forgot his scruples.<sup>1</sup> The Pope and Empress thought it necessary to hold a council to settle the image controversy. On August 17, 786, the Council was convened in Constantinople, but the Iconoclasts, still the dominating party in the army, forced it to close.<sup>2</sup> In the course of the winter these sections of the army were sent into foreign fields and the council was again convened at Nicaea. With regard to image worship it declared: "With the venerable and life-giving Cross shall be set up the venerable and holy images whether

---

<sup>1</sup> H. Milman, op. cit., p. 345.

<sup>2</sup> Ibid.





in colors, in mosaic work, or any other material, within the consecrated churches of God, on the sacred vessels and vestments, on the walls and on tablets, on houses and in highways."<sup>1</sup>

The Council condemned the work of the preceeding Council held in Constantinople. "It was classified as a Synod, gathered together out of madness, which styled itself the Seventh Ecumenical Council, but which by those who think correctly, was lawfully and canonically designated a pseudo-council, being contrary to all truth and piety, and audaciously and temerarily subversive of the traditional law of the church by its yelping and scoffing at the holy and venerable images."<sup>2</sup>

The usual anathemas were proclaimed while all those previously anathematized by the preceding council were reinstated.<sup>3</sup> Seemingly all Christendom was again united and orthodoxy restored. The Church of God had peace. Yet it is probable that throughout the East the actual restoration of pictures was ineffectual.<sup>4</sup>

The first phase of the Iconoclastic controversy had closed but it was destined to break out again. Nicephorus (802-811) was made Emperor in place of Irene for

---

<sup>1</sup> Quoted by H. Milman, op. cit., p. 348.

<sup>2</sup> Mansi, vol. 12, 1015d.

<sup>3</sup> Library of Nicene and Post Nicene Fathers, Second Series, vol. 14, "The Seven Ecumenical Councils", H. Percival, p. 534.

<sup>4</sup> E. J. Martin, op. cit., p. 108.





whom the army had had no regard largely because of her sex. The new Emperor could not restore the economic security of the Empire which had been undermined by Irene. He won no military achievements and in his place was raised his son-in-law, Michael Rhangabe. He had no more success than his predecessors and already the army was speaking of the good old days of Constantine Copronymous, when they had won one victory after another. "In Constantinople the Iconoclasts openly assembled at the tomb of Constantine V and called on him to rise and help the state in the days of its destruction."<sup>1</sup>

#### LEO THE ARMENIAN AND NICEPHORUS

A general, Leo the Armenian, was selected as Emperor and crowned by the Patriarch Nicephorus. Under this Emperor the image controversy was reopened. The Emperor issued an edict against image worship that was much like the one issued by the preceding Leo.<sup>2</sup> Bishop Nicephorus fought the return of the Iconoclasts, but finally he was driven from his position.<sup>3</sup>

---

<sup>1</sup> E. J. Martin, op. cit., p. 157.

<sup>2</sup> A. Neander, op. cit., vol. 3, p. 532 ff.

<sup>3</sup> Ibid., p. 539.

When the ship had had no further progress in her  
 way. The new master could not restore the economic  
 security of the Empire which had been entrusted to  
 him. He was an entirely uneducated man in his  
 class and raised his son-in-law, Michael Krasovskiy. He  
 had no more success than his predecessor and finally  
 the ship was expelled from the port of Constantinople.  
 The Government, which had been the victim of this  
 mistake. The Constantinople Government finally  
 assigned to the port of Constantinople 7 and called in his  
 to rise and help the state in the way of its restora-  
 tion.

### THE NEW ARMY AND NAVY

A general, who was appointed, was selected as cap-  
 tain and ordered to the Eastern Front. There  
 this general had many successes and triumphs. The  
 general found an ally in the Russian people who were  
 now like the new leaders of the revolution. The  
 Russian people fought the army of the revolution. The  
 Russian people were driven from his position.

1. A. I. Krasovskiy, pp. 111, 112.
2. A. Krasovskiy, pp. 111, 112, 113.
3. Ibid., p. 112.



In Easter week a synod was called together in Constantinople for two brief sessions. The first session drew up an oath against images and reaffirmed the proceedings of the council that was held by Constantine V, condemning all that was done at Nicaea II. The Council stated that the making of images was neither worshipful nor useful.<sup>1</sup> Pictures were allowed if they were placed in positions so they could not be kissed.<sup>2</sup> Lights and incense were not permitted to be held before them. In this way the Emperor hoped to get the people to give up images entirely. Concerning other methods the Emperor used we know little, for at times he is pictured as the cruelest sort of demon stopping at nothing to wipe out image worship, while again he is pictured as being fairly tolerant.<sup>3</sup>

Leo, who was murdered in 802, was followed by Michael II, and once again the lovers of images felt secure for the Amorion began his reign by releasing the prisoners and recalling the exiles.<sup>4</sup> He desired toleration, and it was not his intention to restore Nicephorus to the vacant See, even though the Pope urged this upon him.<sup>5</sup> The Emperor continued to be moderate in his re-

---

<sup>1</sup> E. M. Martin, op. cit., p. 173.

<sup>2</sup> Ibid.

<sup>3</sup> A. Neander, op. cit., vol. 3, p. 541, 542.

<sup>4</sup> Ibid., p. 543.

<sup>5</sup> J. C. Robertson, History of the Christian Church, vol. 2, pt. 1, p. 272 ff.





ligious views. His one son he raised as an Iconoclast and it was this son, Theophilus, who succeeded his father in 829.

Theophilus, according to his wife, "was a mild Iconoclast having inherited from his forefathers a slender root of the heresy."<sup>1</sup> A certain John Hylilas was made Patriarch and from this date on the policy of the Emperor changed to one of active persecution.<sup>2</sup> Sacred pictures could not be painted; those in churches were removed and replaced by pictures of birds and beasts. Monasteries were closed; monks flogged and exiled, but in spite of all there was a steady decline in the appeal of Iconoclasm.<sup>3</sup> 842 marks the death of the Emperor and also of iconoclasm.<sup>4</sup>

The ruler who restored orthodoxy the second time as in the first was a woman; this time Theodora, in place of Irene. A Council was held in 831. At this the Patriarch, Hylilas, who supported the Iconoclasts, was degraded and in his place Methodius was appointed.<sup>5</sup> The Seven Holy Councils were accepted and sacred images

---

<sup>1</sup> E. J. Martin, op. cit., p. 206.

<sup>2</sup> P. Schaff, op. cit., vol. 5, p. 464.

<sup>3</sup> C. J. Hefele, op. cit., vol. 4, p. 105.

<sup>4</sup> H. Percival, ed., op. cit., vol. 14, p. 576.

<sup>5</sup> G. Finlay, op. cit., p. 194.

little river. His son is called an Indian  
and is said to be, though, and married  
about 1833.  
The children, according to his wife, were a child  
Indian, having inherited from his father's side  
the rest of the party. A certain John Miller was  
also present and from this side of the party of the  
party, changed to the of early possession. The  
plains and is not as peaceful as it appears to be  
because the region is a picture of what was  
discovered and killed, and killed, and  
in place of all there was a great battle in the night  
of Indian. The name of the Indian was  
the of Indian.  
The name was not of Indian, the name was  
as in the first of Indian, the name was  
name of Indian. A family was said to be in this  
the Indian, and the name of the Indian was  
was named and in his place the name was  
The name of Indian was named and named

- 
- 1. J. Miller, and wife, 1833.
  - 2. J. Miller, and wife, 1833.
  - 3. J. Miller, and wife, 1833.
  - 4. J. Miller, and wife, 1833.
  - 5. J. Miller, and wife, 1833.



restored. On March 11, 843, a celebration was held to mark the restoration of orthodoxy and in the Greek world this event is still commemorated.<sup>1</sup>

#### CONCLUSION AND SUMMARY OF THE ICONOCLASTIC CONTROVERSY.

The East has been widely condemned for the stand it took in regard to images.<sup>2</sup> Yet, "that the moral conditions of the people of the Byzantine Empire under the Iconoclast emperors was superior to that of any equal number of the human race in any preceding time can hardly be doubted."<sup>3</sup> It is well that orthodoxy triumphed, and yet as Finlay has stated the fruits of sincere religion were apparent in the East under the Iconoclastic Emperors.

The one hundred and fifty year struggle was over, and again the church was united, but with bonds so thin all knew they could not hold.

Duchesne has given an excellent summary of the material covered in this paper to this point. "From the accession of Constantine to the Empire of the East 323 until the Seventh Ecumenical Council, 787, that is to say during a space of four hundred and sixty-four years, I count no less than two hundred and three years during which either the whole of the East (comprising also Egypt and Illyricum or only the regions depending upon

---

<sup>1</sup> P. Schaff, op. cit., vol. 5, p. 464.

<sup>2</sup> R. Trench, Mediaeval History, Lecture 7, vol. 1, 89.

<sup>3</sup> G. Finlay, op. cit., p. 258.

...to the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...

The ... and ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...



Antioch and Constantinople, that is to say the imperial region, remained in schism, that is, out of communion with the Apostolic See.

1. Athanasius and Arianism from Council of Sardica 343 until the succession of St. John Chrysostom to the See of Constantinople (343-398) 55 years.

2. During the condemnation of Chrysostom (404-415). 11 years.

3. In regard to Acacius and the Henoticon of Zeno (489-519). 35 years.

4. On account of Monothelism (640-681). 41 years.

5. Image controversy (726-787). 61 years.

A total of 203 years."<sup>1</sup>

---

<sup>1</sup> Louis Duchesne, Churches Separated From Rome, p. 109, ff.





## EVENTS LEADING TO THE POLITICAL SEPARATION IN 800

The day Constantine founded New Rome, a new Empire came into being. Under Constantine the Empire was united, but the seeds for the future division of East and West were laid politically with the building of a second capital. It took but a few years for these seeds to grow. "From the fourth century on, despite the apparent and theoretical maintenance of Roman unity, in reality the two halves of the Empire were separated more than once, and were governed by different emperors; and when in 395, Theodosius the Great died, leaving to his two sons, Arcadius and Honorius, an inheritance divided into two empires, the separation which had long been imminent became effective. Henceforth there was a Roman Empire of the East."<sup>1</sup>

The history of the Empire was greatly affected by the incursions of the barbarians. Alaric, leader of the Visigoths, invaded Italy and in 410 captured Rome. The Visigoths then settled in Gaul and Spain. The Emperor Honorius resided in Ravenna, but he had so little power that Alaric did just as he saw fit.

During the reign of Valentinian III (425-450) the two sections of the empire were so divided that

---

<sup>1</sup> Charles Diehl, History of the Byzantine Empire, p. 5 ff.

# THEORY OF THE EARTH'S CRUST

The first question to be asked is, what is the nature of the forces which operate in the crust? The answer is, that the forces are of two kinds, internal and external. Internal forces are those which operate within the crust, and external forces are those which operate upon the crust from without. Internal forces are of two kinds, compressive and expansive. Compressive forces are those which tend to compress the crust, and expansive forces are those which tend to expand the crust. External forces are of two kinds, erosive and constructive. Erosive forces are those which tend to erode the crust, and constructive forces are those which tend to construct the crust. The forces which operate in the crust are of two kinds, compressive and expansive. Compressive forces are those which tend to compress the crust, and expansive forces are those which tend to expand the crust. External forces are of two kinds, erosive and constructive. Erosive forces are those which tend to erode the crust, and constructive forces are those which tend to construct the crust.

The theory of the earth's crust is a subject of great importance. It is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world. The theory of the earth's crust is a subject which has attracted the attention of many of the greatest minds of the world.



Attila was at peace with Ravenna, and at war with Constantinople.<sup>1</sup> Many barbarian sovereigns had carved out for themselves kingdoms in Gaul, in Spain, in Africa, and in Italy and over these the Emperor in Constantinople had practically no influence.<sup>2</sup> Such were the conditions until the reign of Justinian. (527-565). Justinian dreamed of reconquering the West from the hands of those ruling there and once again uniting the great territory into a single empire.<sup>3</sup> He was fortunate in having capable generals, Balisarius and Narses, and these he sent against the Western rulers. By 534 Balisarius had restored a large part of Africa, to the Byzantine throne.<sup>4</sup> In 535 he took Sicily and then Rome. In 540 Ravenna was captured only to be lost to Totila, a leader of the Goths. Narses then came West and by 554 the Italian peninsula was put under the hand of Justinian.

"Thanks to his ambition, Dalmatia, Italy, all of eastern Africa, southern Spain and the Islands of the western Mediterranean; Sicily, Corsica, Sardinia, and the Balearics, had returned to the Roman fold; the Empire was almost doubled in the extent of its terri-

---

<sup>1</sup> J. B. Bury, History of the Later Roman Empire, vol. 2, p. 243.

<sup>2</sup> Ibid., p. 261.

<sup>3</sup> Ibid., p. 334, 381.

<sup>4</sup> Ibid., p. 386.





tory."<sup>1</sup>

From now on the Eastern Empire is represented in the West by an Exarch. Narses was the first of these.<sup>2</sup> Only for fifteen years did the whole land belong to the East, for in 568 the Lombards invaded and captured portions of the Emperor's territory. In 590 Agelulf conquered northern Italy, but the Exarchate of Ravenna including the Pentapolis and the Aemilia maintained itself, since the strength of the Empire was gathered in these places. Rome was not captured, though this was not due to the Exarch, but rather to the Pope who kept the Lombards at bay. Gregory in 592 concluded a peace with the Duke of Spoleto who was threatening Rome. In addition to signing peace treaties, "he appointed commanders of garrisons and provided for the defense of cities."<sup>3</sup> In doing these things he assumed regal power.

The land known as the Patrimony of Peter was very extensive, even being located beyond the bounds of Italy; in Africa, Gaul and Dalmatia. This territory grew in size and over it the Pope was actually king. Time and again the Pope came into conflict with the

---

<sup>1</sup> Charles Diehl, op. cit., p. 25.

<sup>2</sup> Gibbon, op. cit., vol. 3, p. 188.

<sup>3</sup> J. B. Bury, op. cit., vol. 2, p. 152.

It is not the purpose of this report to  
discuss the various aspects of the  
problem in detail. It is only to  
point out the main features of the  
problem and to suggest some possible  
solutions. The problem is a complex  
one and it is not possible to give a  
complete answer to it. It is only  
possible to give a general outline of  
the problem and to suggest some  
possible solutions. The problem is  
a complex one and it is not possible  
to give a complete answer to it. It  
is only possible to give a general  
outline of the problem and to suggest  
some possible solutions.

The first part of the report is  
devoted to a general outline of the  
problem. It is only possible to give  
a general outline of the problem and  
to suggest some possible solutions.

1. The first part of the report is  
devoted to a general outline of the  
problem. It is only possible to give  
a general outline of the problem and  
to suggest some possible solutions.



Emperor, since the Bishop took advantage of every opportunity to put the Papal See on an independent footing.<sup>1</sup> The trouble in Italy aided him in this. "It is important to notice how the double rule in Italy contributed to the realization of the Pope's ambition. If there had been no Lombard invasion; if Italy had been in secure possession of the Roman Empire, Gregory would have been at the mercy of the Augustus Byzantium and would have had no power to act independently. On the other hand, the presence of the imperial power was equally important; it would have been still more disastrous to become the subject of the Lombard king. Thus the independence of the popes was struck like a spark between the rival temporal powers that divided Italy."<sup>2</sup>

We now come to the important political changes that came out of the Iconoclastic controversy to which reference has been made. Leo the Isaurian, under whom the Iconoclastic controversy broke out, tried to diminish the power of the Roman Pope. He did this by transferring much territory from the rule of Old Rome to that of New Rome. "He translated the jurisdiction of Sicily, Calabria, dioceses of Illyricum from Rome to Constantinople. This

---

<sup>1</sup> J. B. Bury, op. cit., vol. 2, p. 155.

<sup>2</sup> Ibid., p. 152.





meant that the ecclesiastical dominions of New Rome and Old Rome coincided with the boundary between the Greek and Latin nationalities. It laid the basis of the distinction between the Greek and Latin churches."<sup>1</sup> "Naturally the Popes were displeased when the Emperor moved so much land from their control, and against this measure protests were made by Rome until the time of the final schism."<sup>2</sup>

Leo imposed heavy taxes on the Italian people and against this they rebelled, being supported by Pope Gregory II.<sup>3</sup> It was perfectly obvious now, if it had not been years before, that the Pope was determined to be free of the Emperor and likewise to exert as much temporal power as he could.<sup>4</sup>

Pope Gregory II was followed by Gregory III (731-741) whose rule is mentioned at this time because he is the last of the Bishops of Old Rome who asked the Emperor at Constantinople for his consent before he was consecrated.<sup>5</sup> This would then mark another milestone in the severing of the relations of the East and the West.

---

<sup>1</sup> J. B. Bury, op. cit., vol. 2, p. 446.

<sup>2</sup> Gibbon, op. cit., vol. 3, p. 433.

<sup>3</sup> F. Gregorovius, History of the City of Rome, vol. 2, p. 240.

<sup>4</sup> J. B. Bury, op. cit., vol. 2, p. 445, 446.

<sup>5</sup> Ibid.





The Lombards became more and more successful in their campaigns in Italy. The popes were in need of aid and none could be gotten from the East. Rome itself was threatened and as a measure of protection the Pope approached the Franks. Charles Martel, the mayor of the palace, was asked both by Gregory II and Gregory III to aid them, but he remained unmoved in spite of the fact he was made keeper of the keys of Peter.

The Greek Zacharias was elected to the papal chair in 740. There followed several years of peace until Aistulf gained the throne of the Lombards. In 750 Ravenna was again taken and the Lombards turned toward Rome. Pope Stephen, who followed Zacharias, appealed to Constantine V but in vain. An appeal was then made to Pipin, the Frank,<sup>1</sup> who had followed Charles Martel as mayor of the palace. Pipin signified his willingness to aid the Pope, who to show his appreciation deposed Childeric, the last of the Merovingian line of kings, and appointed Pipin in his stead. Thus Pipin, who had really had the power of king, now had the name. Pope Stephen likewise bestowed the title of Patricius Romanorum upon Pipin but by what right is uncertain.<sup>2</sup>

---

<sup>1</sup> F. Gregorovius, op. cit., vol. 2, p. 329.

<sup>2</sup> J. B. Bury, op. cit., vol. 2, p. 501.





Pipin carried out his part of the bargain; recovered for Rome the Patrimony which the Lombards had captured and in this was included the Exarchate, which had belonged to the Eastern Empire.<sup>1</sup> This can be cited as an initial step toward the formation of a Western Roman Empire, and unquestionably the Pope thought it should be formed about the Vicar of Christ.

With the death of Aistulf, Desiderius ascended the throne of the northern Lombards. He asked Constantine V, ruler of the Eastern Empire, to join him in an attack on Pope Paul and the Lombards of the south. War was even thought of as a possibility between New and Old Rome. ~~This~~ <sup>This</sup> in itself is sufficient to show the marked estrangement that existed between them.<sup>2</sup>

Hadrian I, in several ways, aided in the bringing about of the event that was to occur in 800. He invited Charlemagne, ruler of the Franks, to celebrate Easter, 1781, in Rome. This brought the Pope and Frankish King into even more friendly relations. After this event the Pope ceased to use the years of the Emperors as dates, but adopted a new formula, "Under the reign of our Lord Jesus Christ, our God and Redeemer." "This amounted to

---

<sup>1</sup> Ibid., p. 502.

<sup>2</sup> Ibid.

...in coming out of the way, and ...  
...the testimony which the ...  
...the ... which ...  
... This can be ... as ...  
... the ... of ...  
... the ... of ...  
... the ... of ...

... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...

... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...  
... the ... of ...

1. ...  
2. ...



a formal and final rupture of the thin bonds that bound East Rome to West Rome."<sup>1</sup>

Hadrian had no desire for the relations of East and West politically to be friendly. He had protection in the Frankish kings. "The Pope labored and fomented the jealousy that reigned between the Frank and Byzantine governments concerning Italy where the commercial relations of the Greeks still counterbalanced the military influence of the Franks. When writing to Charlemagne, he accused the Greeks and their Italian partisans of every crime likely to arouse the hostility of the Franks."<sup>2</sup>

The Greeks were accused of capturing Europeans and selling them as slaves to the Sarazens.<sup>3</sup> It was such propaganda as this coming from the pen of the Pope that turned all Europe against Constantinople. This hatred was further inflamed by mercantile jealousy and religious strife.<sup>4</sup>

The way had been paved by Hadrian but the final break of East and West politically came under his successor, Leo III. The Image controversy had done its work

---

<sup>1</sup> J. B. Bury, op. cit., vol. 2, p. 503.

<sup>2</sup> G. Finlay, op. cit., p. 91.

<sup>3</sup> Ibid., p. 91 ff.

<sup>4</sup> Ibid., p. 112.

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...

...the ... of the ...



well and now with a woman occupying the Eastern throne the stage was set. "Leo III declared that a female reign was an anomaly and an abomination, and took on himself the honor of ending it so far as Italy was concerned by creating a new Emperor of the West."<sup>1</sup>

Thus it was King Charles received from Leo III the title of Roman Emperor in 800. "And because the name Emperor had now ceased among the Greeks and their Empire was possessed by a woman, it then seemed both to Leo, the Pope himself, and to all the Holy Fathers who were present in the self-same council, as well as to the rest of the Christian people that they ought to take to be Emperor, Charles, King of the Franks who held Rome himself, where the Caesars had always been wont to sit and all the other regions which he ruled through Italy, Gaul and Germany; and in as much as God had given all these lands into his hands, it seemed right that with the help of God and at the prayer of the whole Christian people, he should have the name of Emperor also. Whose petition King Charles willed not to refuse but submitting himself with all humility to God and at the prayer of the priests and of the whole Christian people on the name of the nativity of our Lord Jesus Christ he took on himself the name of Emperor being consecrated by the Lord, Pope Leo."<sup>2</sup>

---

<sup>1</sup> C. W. C. Oman, The Byzantine Empire, p. 201.

<sup>2</sup> James Bryce, Holy Roman Empire, p. 53.





The Pope had no legal right to do what he did. He presumably gave the sanction of Christ to civil insurrection for it was the mother exercising rebellion against a daughter that had become her mistress.<sup>1</sup> The just claim to the name Roman Empire belonged to the New Rome, while that of Charles rested on no legal basis.<sup>2</sup> Thus East and West were forever separated politically. This had its effect on the religious situation from that time forth. Emperor Nicephorus looked on the Pope as Patriarch of Charlemagne and refused to permit his own Patriarch Tarasius to communicate with him.<sup>3</sup> The power of Charlemagne was such, however, that Nicephorus had to acknowledge him and in 803 by means of the treaty of Aix-la-Chapelle the boundary between the two Empires was regulated.<sup>4</sup>

---

<sup>1</sup> J. Bryce, Holy Roman Empire, p. 53.

<sup>2</sup> Ibid., p. 57.

<sup>3</sup> G. Finlay, op. cit., p. 112.

<sup>4</sup> Ibid., p. 112 ff.

The first part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field. The first section is divided into three parts, the first of which deals with the work done in the laboratory during the year, the second with the work done in the laboratory during the year, and the third with the work done in the laboratory during the year. The second section is divided into two parts, the first of which deals with the work done in the field during the year, and the second with the work done in the field during the year.

- 
1. General
  2. Work done in the laboratory
  3. Work done in the field
  4. Summary



## CULTURAL AND TEMPERAMENTAL DIFFERENCES OF EAST AND WEST

The West in the days of Caesar and afterward, conquered large portions of the East by force of arms, but the East in another sense was victorious, for it was her culture that was victorious. The Latins defeated the Greeks, but the Greeks in a higher sense conquered the Latins. "The Romans never forgave the Greeks that, although conquerors, they were subjugated by the higher civilization and mental refinement of their subjects, and that they owed to them all that was best in their literature and art. It has been truly remarked there are those who never forgive their benefactors."<sup>1</sup>

The story repeated itself in the days of Byzantium for the East was the mother of the Italian school of painting, as Greece in former days had been the mistress of Rome in the fine arts.<sup>2</sup> "It was to New Rome that the Teutonic kings applied when they needed men of learning, and thither students from Western nations who desired a university training repaired.... It was in the land ruled by New Rome that old Hellenic culture and the monuments of Hellenic literature were preserved, as in a secure

---

<sup>1</sup> Langford James, A Dictionary of the Eastern Orthodox Church, pre. p. 10.

<sup>2</sup> J. B. Bury, op. cit., vol. 2, p. 538.





storehouse to be given at length to the 'wild nations' when they had been sufficiently trained. And in this training New Rome herself played an indispensable part."<sup>1</sup> The Greeks looked on the Latins as barbarians and they were justified in doing so, a fact so vividly demonstrated when Constantinople was sacked by the Crusaders and her precious works of art destroyed.<sup>2</sup>

This difference in cultural attainment was undoubtedly due in part to a difference in temperament. The people of the East were interested in art; they were raised to admire it. Those of the West had no time for the finer things of life. Though both parts of the Empire were constantly fighting the West was more successful. What art was to the East, arms were to the West.

The temperamental unlikeness is nowhere shown more clearly than in the type of religious thought. The West was highly practical and her problems were of such a type; while the East ~~was~~ intensely speculative. "The Eastern Church occupied itself chiefly with transcendental questions by which the West was but slightly affected.

---

<sup>1</sup> J. B. Bury, op. cit., p. 538ff.

<sup>2</sup> P. Schaff, op. cit., vol. 5, pt. 1, p. 275.





But the controversies in which the Western church became involved turned almost entirely on questions relating to man and his destiny."<sup>1</sup>

There was a subtlety of intellect in the East that was not found in the West. This involved the Church of the East in heresy after heresy. "The East was vastly more interested in speculative philosophy and theology than the West and therefore more prone to discussion; nor can there be any doubt that in the early history of the church much more of the intellectual ability was to be found in the Greek speaking than in the Latin speaking portion of the Empire."<sup>2</sup> The West always refers to itself as Catholic but the East as Orthodox, for while in one portion of the Empire creeds were enacted, in the other, discipline was thought to be of more importance. The Constantinople Emperors were permitted to dominate the church while the patriarchs were their mouthpieces, but the popes would tolerate no such system of secular authority.<sup>3</sup> Such was the difference in attitude of the two parts of the Empire.

Heresy after heresy was born of Eastern speculative thought, which undoubtedly Rome tired of, for these

---

<sup>1</sup> H. F. Tozer, op. cit., p. 32ff.

<sup>2</sup> W. Walker, A History of the Christian Church, p.114.

<sup>3</sup> W. F. Adeney, The Greek and Eastern Churches, p.229.





heresies affected her dominion as well as that of the Emperor. The Greeks were not satisfied with a working religion; they had to discuss the most abstract parts of that religion. Their language was such that it could be used for this purpose in a way the Latin language could not.

The difference in speech had always been a barrier to a united empire and religion. Men meeting in councils could not understand each other; letters written from West to East remained unread for long periods of time before someone could be found to translate them.

The Greek church, because of its language had an affinity to the early church that Rome could not show. "The continuous possession of the Greek language by the Eastern church throughout the whole of its history gives to that communion a claim of direct affinity to primitive Christendom that no other church can show."<sup>1</sup>

It was part of the nature of the East that always her people looked back to the past. Through this tendency the church of the orient became stationary and often has been referred to as the most conservative organization in the world.<sup>2</sup> Rome continued to make progress under

---

<sup>1</sup> H. F. Tozer, op. cit., p. 31.

<sup>2</sup> A. Fortescue, Rome and Constantinople, p. 2.





such men as Jerome, Augustine, Pope Gregory the Great. With each succeeding step the gulf between the two churches was made wider. The progress of Rome and the stationary character of the East did much toward bringing about the final separation.

Cultural and temperamental differences were not the immediate causes of any of the major or minor schisms of the church, but most certainly behind the theological heresies these could be seen playing an important role. With this difference in character it was almost impossible for an Easterner to understand a Westerner and the opposite would also be true.





## THE SCHISM OF PHOTIUS

The Emperor Michael was called "the drunkard". He was all that his name signified. As long as he had liquor and a well-filled harem he wanted no more from life.<sup>1</sup> There were about him such as Bardas who saw that these simple wants of the Emperor were supplied. In this way the Emperor was kept from interfering in public affairs, which were left entirely in the hands of the unscrupulous Bardas.<sup>2</sup> The Emperor had no interest in religion and gave no thought to it unless to find in it amusement. He often caricatured the ceremonies of the church, the religious processions of the clergy. The court buffoon would be arrayed in the robes of the patriarch and accompanied by eleven others dressed as bishops and also by the Emperor would walk about the streets singing secular songs to sacred music.<sup>3</sup> Such sacrilegious acts as these caused no undue excitement among the people of the capital.

Photius, the man who was far more than any other responsible for the schism, has been called by some the Luther of the Orthodox Church.<sup>4</sup> He was a man of great

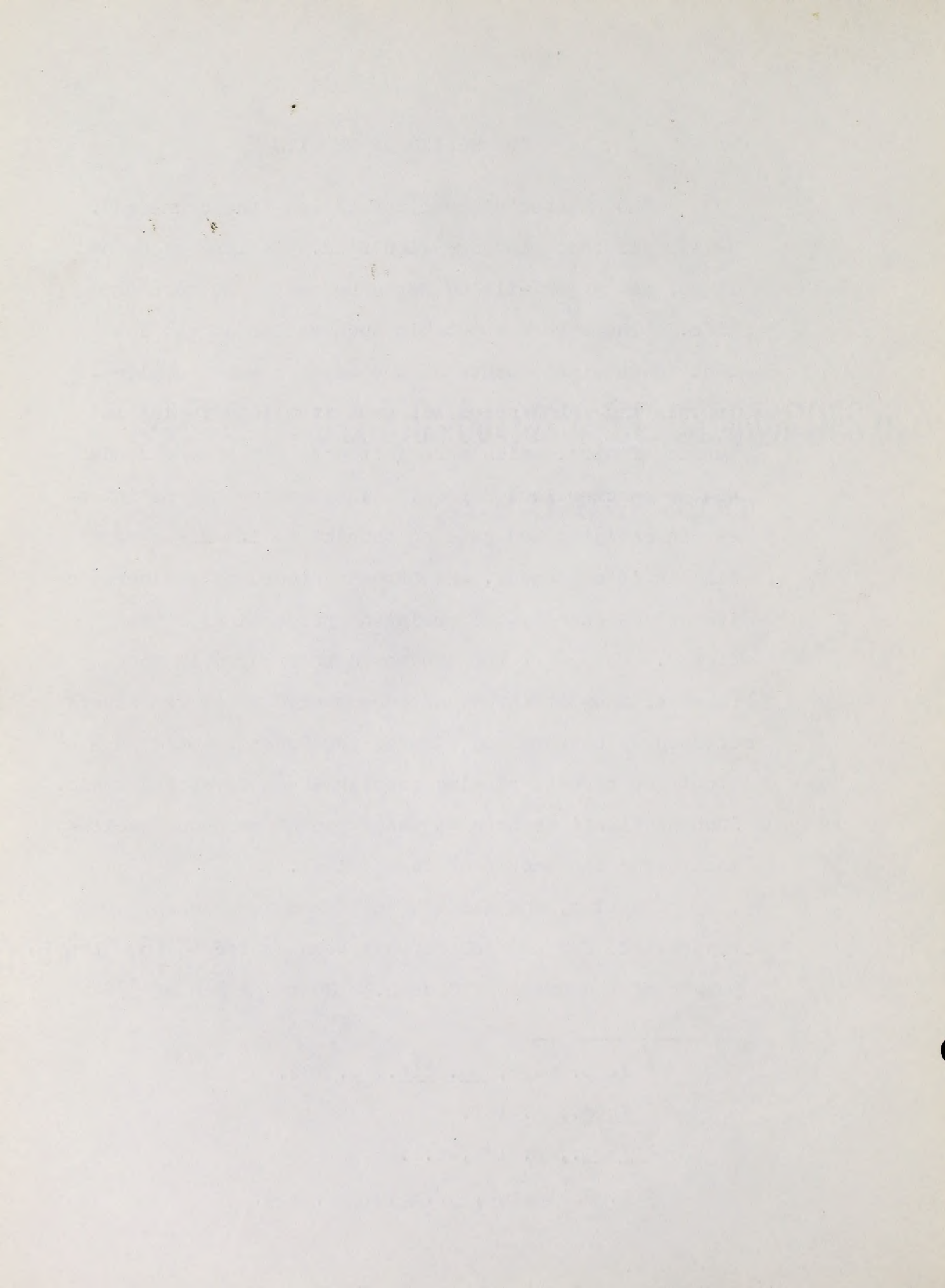
---

<sup>1</sup> J. B. Bury, op. cit., p. 162.

<sup>2</sup> Ibid., p. 161.

<sup>3</sup> Ibid., p. 163, n.1.

<sup>4</sup> A. Fortescue, op. cit., p. 134.





ambition. "Photius est un des caracteres les plus fiers et un des esprits les plus extraordinaires qui aient figure dans l'histoire des revolutions religieuses. Neuf papes cinq conciles ont succesivement epuise toutes les ressources de leur autorite pour arreter son ambition et dampter son orgueil et malgre leurs efforts reunis ils n'ont pas le soumettre ne l'empecher de separer deux grandes eglises par une scission funeste qui dure encore et qui a ete la source grandes calamites."<sup>1</sup>

Photius is looked on by many as a saint and a genius, but by others as the devil incarnate, though none have the slightest grounds for censuring his private life.<sup>2</sup> The East naturally look on him with greater favor since he kept the Patriarchate of Constantinople from becoming a tool in the hand of Rome. An Easterner writes: "Blessed Photius the torch whose rays illuminated the ends of the earth."<sup>3</sup>

Such are the extravagant statements that are made about this man who was not an apostle, but was above all a diplomat and politician.<sup>4</sup> He knew how to make a

---

<sup>1</sup> J. N. Jager, Histoire de Photius, Introd. p. 2.

<sup>2</sup> Mosheim, Institutes of Ecclesiastical History. Translated by J. Murdock. p. 298, n.5.

<sup>3</sup> S. H. Scott, The Eastern Church and the Papacy, p. 310.

<sup>4</sup> Cambridge Mediaeval History, vol. 4, p. 255. Quoting Lafarev, "Byzantine Saints." Vol. 18, p. 6.





personal affair a national cause, and how to turn history to his own purpose.<sup>1</sup> He had considerable ability for he was not only the most outstanding man in the Byzantine church but he was the greatest scholar of his time.<sup>2</sup> From the days of St. John Damascene the Eastern church produced no one to be compared to the man.<sup>3</sup> From his hand has come down to us the Myriobiblion, (Thousand Books -- Bibliotheca Photii).<sup>4</sup> This work is a description of two hundred and eighty books he had read. It contains long quotations taken from some of these together with criticisms of the books themselves. In several instances, if it were not for the work of Photius, all record of these books would have been lost for they themselves disappeared centuries ago. Such was the leader of the Eastern Church.

The West in this same period was represented by one of its greatest popes, Nicolas I. This Pope had difficulties in the West as well as in the East, yet out of all of these he emerged with greater power

---

<sup>1</sup> S. H. Scott, op. cit., p. 317.

<sup>2</sup> Mosheim, op. cit., p. 298, n.5.

<sup>3</sup> Hergenrother, Photius, Patriarch vom Constantinople, vol. 1, p. 317 ff.

<sup>4</sup> Mosheim, op. cit., p. 298, n.5.





for the church as represented in the throne of St. Peter. Any church history will give an account of the affairs of Nicolas with Lothair II, with Hincmar of Rheims, and with John of Ravenna. Since these are purely Western in character and have no bearing on our subject, I simply mention them. In all these the Pope was successful, but his relations with the East, where he met one as capable as he himself was, did not terminate to his advantage.<sup>1</sup> During part of the reign of Michael III Ignatius was Patriarch. Being a man of the highest moral ideals he had no respect for the Emperor or his adviser, Bardas.<sup>2</sup> The latter had put away his own wife and lived in open adultery with his daughter-in-law, Eudokia. The whole city was aware of this, but it made no difference to Bardas. On Advent Sunday he presented himself for communion. The Patriarch refused to administer it to him so long as he carried on this incestuous relationship.<sup>3</sup>

At once Bardas determined to rid himself of this troublesome priest. He had him deposed by bringing a false charge of sedition against him.<sup>4</sup> In his place, was appointed Photius, who until within six days of

---

<sup>1</sup> J. B. Bury, History of the Eastern Roman Empire, p. 193.

<sup>2</sup> G. Finlay, op. cit., p. 210.

<sup>3</sup> W. F. Adeney, op. cit., p. 234.

<sup>4</sup> Ibid., p. 235.





his appointment, had been still a layman. "In six days he received all the orders and on Christmas Day, 857, Gregory, himself an excommunicate living in Constantinople, consecrated him bishop."<sup>1</sup>

Ignatius and his many friends at once complained to Pope Nicolas.<sup>2</sup> Photius and the Emperor likewise wrote to him. These letters from the East are written in the style thought most likely to please the Pope. The letter of Photius begins, "To the most holy and venerable brother and fellow bishop, Nicolas, Pope of Old Rome, Photius, bishop of Constantinople."<sup>3</sup>

The letter from the hand of the Emperor has been lost, though from the reply of the Pope still available much of its contents can be ascertained. The Emperor made no attempt to tell the truth since he was more interested in painting a good case for himself.<sup>4</sup> He states that Ignatius, old and tired from his heavy tasks, had resigned and at the time was comfortable and happy in one of the monasteries. Just before this, Ignatius had been guilty of certain offenses such as leaving his diocese, disobeying the papal decrees, leading insurrections against the Emperor. For these offenses his success-

---

<sup>1</sup> A. Fortescue, op. cit., p. 141.

<sup>2</sup> Mosheim, op. cit., p. 316.

<sup>3</sup> Hergenrother, op. cit., vol. 1, p. 407-411.

<sup>4</sup> J. B. Bury, op. cit., p. 193.





or, Photius, had found it necessary to excommunicate him.<sup>1</sup> An invitation was extended to the Pope to send legates to the East to settle the entire affair.<sup>2</sup>

#### THE COUNCIL OF CONSTANTINOPLE 861

A council for this purpose was held in 861. Nicolas sent two delegates, Rodoald of Poito and Zacharis of Anania. They were supposed to assist in the acquitting of Ignatius and the attaining of certain lands for the Roman See.<sup>3</sup> The legates of the Pope were bribed before the meeting of the council.<sup>4</sup> Of this Ignatius was aware for he said to the messengers whose duty it was to conduct him to the council chamber: "I am not going there for I do not think the judges are acting at all according to ecclesiastical rule.... I do not acknowledge such judges; but conduct me to the Pope and I will bear with joy his judgment."<sup>5</sup> The former Patriarch had no choice in the matter, for he had to attend the council sessions and stand trial. The expected happened. Photius was

---

<sup>1</sup> A. Fortescue, op. cit., p.

<sup>2</sup> W. F. Adeney, op. cit., p. 235.

<sup>3</sup> J. B. Bury, op. cit., p. 194.

<sup>4</sup> Ibid., n.3.

<sup>5</sup> S. H. Scott, op. cit., p. 321.





confirmed as the rightful Patriarch and Ignatius was condemned though many people still favored him.<sup>1</sup>

At once messengers were despatched to inform Rome of the result. Photius sent a letter which the Pope answered: "Your letter has given us great joy, learning that you are a Catholic.... But we much regretted that you did not continue to follow the right line, that you left all at once the lay state to mount to a post so elevated.... We cannot consent in any way to your consecration until the return of those whom we have sent to Constantinople so that we may know by their report and your love for the truth. Then only, if you are worthy of it will we render to you the honors due to a bishop of so great a see and will embrace you with fraternal love."<sup>2</sup>

At last the legates reached Rome, laden with the gifts they had been given in the East. They also brought with them several letters. One of these, from the hand of the Emperor, contained the following: "Indeed the legates of your fatherly holiness are men illustrious by their prudence, virtue and manifold wisdom who honor him who sent them by their manners as much as did the disciples of Christ."<sup>3</sup>

---

<sup>1</sup> Ibid., p. 196.

<sup>2</sup> S. H. Scott, op. cit., p. 319.

<sup>3</sup> Hergenrother, Photius: Pat. von Constantinopel, vol. 1, p. 457.

continued in the light of the fact that the  
 Government has been unable to find any

at any time in the past.

One of the results of the investigation is that

the Government has been unable to find any

information concerning the activities of the

Government in the past.

One of the results of the investigation is that

the Government has been unable to find any

information concerning the activities of the

Government in the past.

One of the results of the investigation is that

the Government has been unable to find any

information concerning the activities of the

Government in the past.

One of the results of the investigation is that

the Government has been unable to find any

information concerning the activities of the

Government in the past.

One of the results of the investigation is that

the Government has been unable to find any

information concerning the activities of the

Government in the past.

1964, p. 10.

U. S. House, 1964, p. 10.

U. S. House, 1964, p. 10.

U. S. House, 1964, p. 10.



The Pope did not need to ask why the legates came home with so many gifts and with such letters, for the land he had sought had not been granted him and Photius had been confirmed in his office.<sup>1</sup> To make matters even clearer a letter came from Ignatius himself: "Ignatius tyrannically deposed and much tired and his fellow-sufferers, ten Metropolitans, fifteen bishops and many archimandrites, priests, and monks to our Lord, the most holy and blessed Patriarch of all Sees, the successor of the Prince of Apostles, the Ecumenical Pope Nicolas and to all the bishops under him and to all the most wide church of the Romans, health in the Lord.... Do you also most Holy Lord show to me your loving kindness and say with the great Patriarchs, your predecessors Julius, Innocent, Leo, in short all who fought for truth against injustice and rise up as our avenger since we are so unworthily mishandled."<sup>2</sup>

At once a synod was called to meet at Rome to try the two legates, now spoken of as ruffians, for having exceeded their power.<sup>3</sup> At the same time the case of Photius and Ignatius was considered and the Roman

---

<sup>1</sup> Mosheim, op. cit., p. 317.

<sup>2</sup> Hergenrother, op. cit., vol. 1, p. 462.

<sup>3</sup> Mosheim, op. cit., p. 316.





Synod excommunicated Photius, "With the authority of the great judge our Lord, Jesus Christ, we determine, decide and declare that Ignatius has not been deposed or excommunicated, that he was tyrannically driven from his see by the power of the Emperor without any canonical right, that he was only condemned by those who should themselves be condemned, who had now lawful authority and who had not been appointed by the Apostolic See for that purpose, so that the sentence has no value. Wherefore we by the authority given to us through the blessed Peter by reason of the law of the holy canons and the papal constitutions, acknowledge him our brother and fellow bishop Ignatius cancelling all contrary sentences in his office and right as Patriarch and establish and confirm him therein."<sup>1</sup>

Michael received a letter informing him of the synod's decision, "We advise and command you, beloved son, and illustrious Augustus to put down those who in their obstinacy are rebelling against the bishop of the church of Constantinople (Ignatius... lest the honor of the church of Christ as well as the glory of the imperial church be lessened) may God forbid, by your government."<sup>2</sup>

---

<sup>1</sup> Hergenrother, op. cit., vol. 1, p. 519-523.

<sup>2</sup> Ibid., p. 516-519.





Michael, on receiving this letter, answered the Pope in no conciliatory fashion for he dared to say all those things that he thought most surely would insult Nicolas I. The Pope's answer was calm and deliberate yet most forceful. "Since your letter was full of blasphemies and abuse, our joy was turned to sadness and tears stifled our voice. We expected grapes from a good vine; we received only wild fruits.... You have started your letter with abuses; we begin ours with prayers.... Are we not indeed the disciples of Him of whom the Prince of the Apostles said, 'Who when he was reviled, reviled not again; when he suffered, he threatened not?'"<sup>1</sup>

The Emperor in his letter ridiculed the Latin language and called the Pope and Latin clergy barbarians because they were ignorant of Greek. To this the Pope replied, "If you call Latin barbarian because you do not understand it, see how ridiculous it is for you to call yourself Emperor of the Romans, and to be ignorant of the Roman language."<sup>2</sup>

The Emperor had threatened to destroy Rome and to this the successor of Peter answered, "Do you think we have forgotten the threats of Sennacherib, King of

---

<sup>1</sup> S. H. Scott, op. cit., p. 324 ff.

<sup>2</sup> Ibid.





Assyria, against Jerusalem?"<sup>1</sup> The letter ended, "Faithful are the wounds of a friend.... Finally we ask you to listen to us in this life rather than see us become your accuser at the Last Judgment.... May Almighty God, dearest Son, mercifully open your heart to understand what we say to you and give you grace to obey what we write."<sup>2</sup>

#### COUNCIL CALLED BY MICHAEL IN 866

A council was called by Michael in 866 and at this it was affirmed that the Patriarch of Constantinople was equal in rank and authority to the Popes of Rome. Pope Nicolas was excommunicated.<sup>3</sup> The schism was once again complete for the Pope had excommunicated the Patriarch, and the Patriarch, the Pope.<sup>4</sup>

Five reasons were given by the East for the excommunication of the West:

1. They fast on Saturday in Lent. This was prohibited by canon fifty-five of the Second Trullan Council.
2. They eat butter, milk, and cheese during the first week of Lent.
3. They despise married priests.

---

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

<sup>3</sup> Mosheim, op. cit., p. 316.

<sup>4</sup> J. B. Bury, op. cit., p. 203.





4. They do not acknowledge confirmation given by a priest.

5. They have added Filioque to the Nicene creed.<sup>1</sup> None of the above five were the real reasons for excommunicating the Latin church, but they were sufficient to put the public opinion of the East on the side of Photius. The real reason was the ambition of Photius for the See of Constantinople and his determination <sup>that</sup> the Roman Pope was not to control the Constantinople Patriarch.<sup>2</sup>

On September 23, 867, Michael III, while in a drunken stupor, was stabbed to death by a servant of Basil. "In the supper room reeking with spilt wine and blood, while Michael's mistresses were shrieking, amid the overturned tables Basil I (867-886) was proclaimed Augustus." At once, in order to secure the support of the Eastern monks and also the Western Pope he called a council that came together in Constantinople October 5, 869.<sup>3</sup>

#### THE EIGHTH ECUMENICAL COUNCIL ACCORDING TO THE LATINS.

At this council Ignatius was approved and Photius condemned.<sup>4</sup> At the trial Photius refused to speak.

---

<sup>1</sup> J. B. Bury, op. cit., p. 200.

<sup>2</sup> Ibid., p. 201.

<sup>3</sup> G. Finlay, op. cit., p. 219.

<sup>4</sup> Mosheim, op. cit., p. 317.





"Speak, Lord Photius, say whatever you will to justify yourself. The whole world is represented here; take care the synod doesnot withdraw all sympathy from you. To what tribunal would you appeal? To Rome? It is represented here. To the East? Here are its delegates. For God's sake defend yourself."<sup>1</sup>

Photius replied: "Jesus did not escape condemnation through his silence. My defense is not of this world. If it were of this world, you should hear it."<sup>2</sup>

The session ended: "To the Lord Basil Augustus many years; to the pious Lady Eudokia Augusta many years; to the Roman Pope Nicolas eternal memory; to the Pope Adrian (Nicolas had died) to Ignatius, the true Holy Patriarch many years; to the orthodox senate many years; to the Holy and Ecumenical Synod eternal honors."<sup>3</sup>

Ignatius ruled as Patriarch until 878 during which time he and the Emperor fought Rome over the Bulgarian church.<sup>4</sup> As this problem is tied up with the Photian schism it will later need a certain amount of consideration.

#### EIGHTH ECUMENICAL COUNCIL ACCORDING TO THE GREEKS

Photius now returned and this time, as he was

---

<sup>1</sup> A. Fortescue, op. cit., p. 150 ff.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Mosheim, op. cit., p. 317.





rightfully elected, John VIII accepted his election.<sup>1</sup> In 879 a synod was held in Constantinople at which several~~p~~apal legates were present. The synod turned on Rome and pronounced the previous council a fraud and made the same accusations that had been previously made.<sup>2</sup> Once again a schism resulted for an anathema was pronounced against Photius.<sup>3</sup>

When Leo VI came to the Byzantine throne he deposed Photius in favor of Stephen. In 893 Anthony II, successor of Stephen, brought the two Sees together again though the trouble was not completely healed. The end was obvious but it was postponed about one hundred and fifty years.

#### THE BULGARIAN AFFAIR

The question of Illyricum was closely connected with the Photian schism; yet it had been a sore spot between East and West for many centuries.<sup>4</sup> Though the first settlers of Illyrium were Greeks this territory had belonged to the Western portion of the Empire. In 379 Gratian gave it as a gift to Theodosius. Illyricum

---

<sup>1</sup> Ibid.

<sup>2</sup> W. F. Adeney, op. cit., p. 237.

<sup>3</sup> Ibid.

<sup>4</sup> Mosheim, op. cit., p. 317.





largely had been under the pope, but with its transfer<sup>al</sup> to the East, the Patriarch of Constantinople considered it under his jurisdiction. The Pope at once appointed an Apostolic Vicar who had as his work the carrying out of the pope's authority in the disputed land.

Under Boniface I, bishops of Illyricum appealed on certain questions to the Patriarch, thus showing it was their desire to be under his dominion. The Emperor, Theodosius II, in 421 by law assigned Illyricum to the Patriarch, but the Western Emperor Honorius and Pope Boniface protested so vigorously the law was never enforced. Until the eighth century most of the appeals of Illyrium were made to the West and it would seem by right of authority the disputed territory belonged to the West.

Leo the Isaurian, having been excommunicated, gave Illyricum to Constantinople. The Bulgarians had now populated much of this land; many of them in the course of time becoming Christian. Khan Boris, their ruler, was himself baptized by representatives of the Eastern See. The king, anxious for a certain amount of prestige in the religious world, asked Photius for an archbishop who never was sent. The king turned to Rome who responded with two bishops. At once Ignatius interfered. The Eighth Ecumenical Council, in addition to deposing Photius awarded in spite of Papal protests, Bulgaria to Constantinople. Ignatius at once sent an archbishop there who rejected the Latin priesthood he found in control.





The following portion of a Photian letter will show his attitude toward Rome in a way that leaves no room for question. "Satan is not yet satisfied with the numerous plagues with which he has covered the church since Simon the Magician and by so frequent heresies. After having conquered all of his enemies we could hope to live in peace, especially as at last the Armenians have returned to the church and the Bulgarians have been made Christians. But, O grief, the Bulgarians have hardly ten years been made Christians than the men of darkness, that is to say those of the West, have descended on this people like wild beasts, to devastate by their false doctrines and by their deproved morals this vine of God newly planted.... Such are the impieties which these bishops of darkness have spread among the Bulgarians. The news has mortally wounded my soul; it has smitten me as if I had seen my sons torn to pieces by wild beasts. And so we have condemned these evil doers by synodal decisions...."<sup>1</sup>

Thus it was that this area of land was a constant source of trouble between East and West and it figured prominently in the Photian schism.

---

<sup>1</sup> S. H. Scott, op. cit., p. 333.





## DOCTRINAL DIFFERENCES THAT AIDED IN THE SCHISM

The doctrinal differences of East and West had almost nothing to do with the final schism, since they were put forth only to conceal the real sources of trouble and to give excuse for action to pope or patriarch.<sup>1</sup> Several of these doctrinal differences were emphasized by the Second Trullan Council and by the Photian Councils. Two are worthy of brief consideration.

## FILIOQUE

Of the doctrinal differences the one that has caused most trouble is that called the Filioque, the thought that the Holy Ghost proceeded from both the Father and the Son. Tertullian, Athanasius, Gregory of Nazianzen, all accepted what was later known as the Eastern view.<sup>2</sup> The Holy Spirit descended from the Father through the Son, but not from both the Father and the Son. The Nicæan creed was drawn up in 325, and reads in part: "I believe in the Holy Ghost." At the First Ecumenical Council the words, "who preceedeth from the

---

<sup>1</sup> J. B. Bury, op. cit., p. 205.

<sup>2</sup> W. F. Adeney, op. cit., p. 238 ff.

<sup>3</sup>





Father" were added.<sup>1</sup> The East had always adhered steadily to this but the West rather accepted the thought that the Spirit proceeded from both the Father and the Son. Augustine taught the Father and Son procession.<sup>2</sup> Ambrose was the first to teach it in unequivocal terms. "The Holy Spirit proceeds from the Father and the Son. The Holy Spirit when it proceeds from the Father and the Son is not separated from the Father, is not separated from the Son."<sup>3</sup> The phrase filioque was proclaimed at the Third Council of Toledo (589) and it reappears at the Fourth and Sixth Councils in 633 and 638.<sup>4</sup> It was used in Spain and France. The Council in Arles formally sanctioned the double procession.<sup>5</sup> Some of the popes, as Leo III, protested against this addition, since it had not been accepted by an Ecumenical Council. Nicholas I used it always and from then until now, the East, when looking for a doctrinal question for which they can condemn the West have always found this one convenient.<sup>6</sup>

---

<sup>1</sup> J. B. Bury, op. cit., p. 205.

<sup>2</sup> Ibid.

<sup>3</sup> F. Adeney, op. cit., p. 239.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid., p. 240.

<sup>6</sup> D. P. Kidder, The Greek and Eastern Churches, p. 16.





## THE AZYMA

The Eucharist was celebrated with leavened bread until the seventh or eighth centuries when it became customary in the West to use unleavened bread.<sup>1</sup> This was never permitted in the Eastern church. Certain other doctrinal and formal differences will be noted in the final separation of 1054, but these are even of less import in so far as they have a bearing on the schism than the two just mentioned.<sup>2</sup>

---

<sup>1</sup> Catholic Encyclopedia. "The Azymites", James Loughlin, vol. 2, p. 172.

<sup>2</sup> Ibid.





## THE FINAL SCHISM -- CERULARIUS

From the days of Photius until 1054 there was constant bickering and quarreling. Rome had made its greatest claims and to a large measure the popes had been able to force the nations of the world to accept these. Kings were made to bend the knee to the ruler of Rome if they wished to hold their kingdoms. It was a church-dominated world. The claims of the Roman Church are shown in their most audacious form in the False Decretals which came to light shortly after the death of the mighty Charlemagne. These Decretals exalt the church as represented by the Pope to the very highest degree. They are ascribed to Isadore Mercator who based his work on a collection made by Pope Damasus in the latter part of the fourth century.<sup>1</sup> The Pope is pictured as a prince who is the rightful ruler of the world as well as the church. The Roman Pontiff is the final judge of all wrongs and the Roman primacy is as old as Christianity itself. Later the church made great use of the Pseudo-Isadorian Decretals and they were accepted by that uncritical age.<sup>2</sup> It is probable that the forgeries did not emanate from Rome but Rome was not slow to util-

---

<sup>1</sup> Cambridge Mediaeval History, vol. 6, p. 639.

<sup>2</sup> A. H. Hore, op. cit., p. 283.





ize them.<sup>1</sup> Rome was at the height of her glory. Could any group who was unwilling to obey the every word of Christ's Vicar on earth expect to work in harmony with the Roman See or even be tolerated by that See? It was impossible for churches that desired to be independent to acknowledge the claims of this overlord.<sup>2</sup> The East was much to blame for the hard feelings that led to the Great Schism, but no church could be expected to do other than the East had done from the time of Photius on.

Basil II in 1024 tried to arrange some sort of a compromise with Rome in order to improve the existing relations. The Emperor was willing to grant to Rome an honorary primacy if Western Christendom would give to the Eastern church a certain amount of independence. Basil had a right to make this suggestion, but it was refused with no consideration.

From the time of this refusal the final outcome was obvious, if it had not been so for several centuries. Rome was unwilling that the Eastern church should have the right to govern its own affairs according to its own constitution and local usages and the East desired at

---

<sup>1</sup> A. H. Newman, A Manual of Church History, vol. 1, p. 448.

<sup>2</sup> J. B. Bury, op. cit., p. 193.

Let me, then, state a few points on which I shall

concentrate my remarks on the subject of the

United States and the world, as far as the

the human race is concerned, is

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the

the subject of the human race, as far as the



least this. The obvious happened in 1054.

The schism of 1054 cannot be connected with the name of a single individual so clearly as could the schism of one hundred and fifty years before, yet the name of Cerularius, Patriarch of Constantinople, is more closely united with it than any other.<sup>1</sup> Michael Cerularius attained the highest ecclesiastical position in the East in 1042. Zoe, the youngest daughter of Basil the Macedonian, ruled the Empire. She was driven from her high position with her husband Michael IV. On his death Zoe returned to power, but now with another husband, Constantine IX. By some this Emperor is described as learned, strong, witty, beautiful;<sup>2</sup> by others, feeble in body, weak in mind, easy-going, extravagant and lustful.<sup>3</sup> Psellos, the contemporary authority, says the Emperor was of a worthy sort until he suffered an attack of paralysis and from then on he was weak in every way.<sup>4</sup>

The Patriarch, being of a forceful character, soon wielded more power than did the Emperor himself.

---

<sup>1</sup> Mosheim, op. cit., p. 372, n.6.

<sup>2</sup> A. Fortescue, op. cit., p. 175, n.3.

<sup>3</sup> Brehier, Le Schisme Oriental du XI<sup>e</sup> Siecle, p.35f.

<sup>4</sup> M. Psellos. Epitaphs, vol. 1, p. 70.

...the ... ..

The ... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..



Under Cerularius the church had peace from 1042-1053, but here and there was a suggestion of what was to come. Leo IX was Pope and claimed all the rights of his predecessors. His army was defeated by the Normans in 1053 and for a time the star of Rome seemed to be setting. Cerularius saw his chance. He incited Leo, a Metropolitan of Acrida, to write a letter to John, bishop of Trani, but this letter was meant for all the Western bishops and the Pope himself.<sup>1</sup> The letter attacked those customs of the Latins in which they differed from the Greeks: the use of Azyms, the custom of fasting on Saturday in Lent, eating things strangled and of blood, not singing the Hallelujah in Lent.<sup>2</sup> The letter was sent by the one who received it to Cardinal Humbert, who after translating it, sent it on to the Pope.

The fire had been kindled. Fuel was added by a letter that was then sent by Cerularius throughout the Greek Church, a letter written in Latin by Nicetas Stethatos, in which the Latins were referred to as "dogs, bad workmen, schismatics, hypocrites, liars, who forbid marriage and abstain from food that God has made."<sup>3</sup>

---

<sup>1</sup> A. H. Hore, op. cit., p. 280.

<sup>2</sup> Ibid.

<sup>3</sup> Will, Acta et Scripta quae de controversiis Eccles. Graecae et Lat., p. 127 ff.





There were many churches in Constantinople of the Latin~~rite~~rite which were now closed since they did not conform to Greek custom.<sup>1</sup> Leo IX heard of all these deeds taking place in Constantinople and at once he penned a lengthy epistle to Cerularius intending to again reduce him to a loyal vassal. Parts of this letter are worthy of quoting: "Leo, Bishop, Servant of the Servants of God to Michael of Constantinople and Leo of Achrida, Bishops."

"As you do not blush at your loquacity nor fear to indulge it, it behoves us not so much to blush at taciturnity as to fear to be guilty of it; for many souls depend upon us, which through the calumnies of false brethren would perish, if we were silent.

"Do you not see how impudent it is to say that the Heavenly Father has hidden from Peter, the Prince of the Apostles, the proper rite of the visible sacrifice?

"Have not all the false doctrines of heretics been combated and condemned by the See of Rome; and have not the hearts of the brethren been confirmed in the faith of Peter, which has never failed and never will fail?"<sup>2</sup>

In addition to these words the Pope pointed out the position of Rome as head of the church and he made

---

<sup>1</sup> Catholic Encyclopedia. J. Loughlin, op. cit., vol. 2, p. 172.

<sup>2</sup> Will, op. cit., p. 65 ff.

There were many churches in the neighborhood. The  
churches were not large, but they were all  
very old. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying.

The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying.

The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying. The people of the neighborhood  
were very poor. They had no money and  
no food. They were all sick and  
dying.



it clear that Constantinople owed obedience to Rome "as a child to its mother."<sup>1</sup> The East was blamed for the many heresies that arose in its domain and warned that unless it changed its ways a burning fire awaited it. "If you felt not in you what we have said about the harmony of the body.... you live not in the body; and if you live not in the body which is Christ, you are none of His. Whose then are you? You have been cut off and will mortify, and, like the branch pruned from the vine, you will burn in the fire.... an end which may God's goodness keep far from you."<sup>2</sup>

The Normans were pressing on and it seemed that they would be masters of all Italy. This the Emperor feared as much as the Pope so for a short time peace was declared in the ecclesiastical world. The Pope and Emperor allied themselves against the Normans and letters of a fairly friendly nature passed between them. The Patriarch likewise was in communication with the Pope, but even under these dangerous conditions Cerularius refused to be the humble penitent, as the answer of the Pope to one of his letters shows: "You have written to us that if, through us, your name is venerated in the Roman Church, you will make ours held in honor throughout the whole world. What is this monstrous idea, dearest brother? Has not the Roman church, the head and

---

<sup>1</sup> Ibid.    <sup>2</sup> Ibid., p. 65-85.





mother of the churches, members? Hence anybody that is not in agreement with her is no church, but a collection of heretics, a conventicle of schismatics and a synagogue of Satan."<sup>1</sup>

The Pope then sent three delegates, Cardinal Humbert, Cardinal Frederick, Peter, Archbishop of Amalphi, to Constantinople. The legates of Rome were received with honor and lodged in one of the Emperor's palaces. Cerularius almost immediately came into conflict with the legates, "who behaved with extreme insolence, such as has too often characterized the ambassadors of the popes."<sup>2</sup>

The letter of Nicetas Stethatos was condemned by Cardinal Humbert with violent invectives. "Led on by your own will and inclinations, you have snarled snappishly at the Holy Roman and Apostolic church, and the councils of all the Holy Fathers, and, more stupid than the ass, have endeavored to break the lion's skull and a wall of adamant."<sup>3</sup>

With both groups hating each other, the meetings of the legates and Cerularius were entirely unsatisfactory. Neither would compromise on the slightest point. At

---

<sup>1</sup> Will, op. cit., Ep. 4, p. 91.

<sup>2</sup> J. H. Blunt, Dictionary of Sects, Heresies, Ecclesiastical Parties, p. 555.

<sup>3</sup> Will, op. cit., p. 136-150.





length the Patriarch refused to meet with the legates or even see them. He had the name of the Pope stricken off the diptych which meant the start of the final break.

#### BULL THAT SEPARATED EAST AND WEST

The legates, not to be outdone, prepared a Bull of excommunication. "As far as the pillars of the Empire are concerned and its wise and honored citizens, this city is most Christian and orthodox. But we, not bearing the unheard of offense and injury done to the holy Apostolic and first See, wishing to defend in every way the Catholic faith by the authority of the holy undivided Trinity and of the Apostolic See whose Legates we are.... declare this: That Michael, patriarch by abuse, neophyte who only took a monk's habit by fear and is now infamous because of many bad crimes and with him Leo, Bishop of Acrida and the Sacellarius of the said Michael who with profane feet trampled on the sacrifices of the Latins and all their followers in the aforesaid errors and presumptions shall be Anathema Maranatha... with all heretics and with the devil and his angels unless they repent."<sup>1</sup>

The offenses of Michael Cerularius and his party

---

<sup>1</sup> Will, op. cit., p. 153-154.





are that they:

1. Commit simony.
2. Make eunuchs.
3. Rebaptize Latins.
4. Deny all true Church or sacrifice or baptize outside their body.
5. Allow the priests to marry.
6. Deny the Holy Ghost proceeds from the Son.
7. Say all leavened matter has a soul.
8. Refuse to baptize babies who die a week after they are born.
9. Curse the old law of Moses.
10. Refuse to receive into communion shaven clerks.<sup>1</sup>

Such was the Bull of excommunication that was placed on the altar of the church of Saint Sophia by the three Latin delegates at 9 a.m., July 16, 1054. As they placed the Bull upon the altar, these words were repeated, "Videat Deus et iudicet."<sup>2</sup> Thus were Michael and his party excommunicated. As the East at the time was in accord with the Patriarch, in reality the excommunication amounted to the severing of relations with all the

---

<sup>1</sup> A. Fortescue, op. cit., p. 184, n.5.

<sup>2</sup> Gieseler, op. cit., p. 224 ff.





East rather than just a small group.

Cerularius at once excommunicated the Pope, if indeed he had not already done so, when he had his name erased from the diptychs. He accused the West of:

1. Having priests who were clean shaven.
2. Eating unclean food.
3. Of using the filioque in the creed.
4. Having a kiss of peace at mass.
5. Eating meat on Friday by the monks.
6. Of not honoring relics.
7. Of despising Eastern Fathers.
8. Of going fighting.<sup>1</sup>

The break had come. Eastern and Western Christendom were divided once more and this time no union was to be effected. As soon as Cerularius had excommunicated those who had previously excommunicated him, he sought the cooperation of the East. Antioch, Alexandria, Jerusalem, Achrida followed the lead of the city on the Golden Horn. All ceased to have communion with Rome.

Cerularius continued to rule in Constantinople. He made kings and deposed them. Psellos says of him at this time, "Losing all shame he joined royalty and priesthood in himself. In his hands he held the Cross while from his mouth came imperial laws."<sup>2</sup>

---

<sup>1</sup> Ibid. p. 226.

<sup>2</sup> A. Fortescue, op. cit., p. 22.

that, within the last few years,

the number of cases of this disease has been

found to be not only increasing but also

more fatal than in the past. It is now

1. Having regard to the fact that

2. Having regard to the fact that

3. Having regard to the fact that

4. Having regard to the fact that

5. Having regard to the fact that

6. Having regard to the fact that

7. Having regard to the fact that

8. Having regard to the fact that

9. Having regard to the fact that

10. Having regard to the fact that

11. Having regard to the fact that

12. Having regard to the fact that

13. Having regard to the fact that

14. Having regard to the fact that

15. Having regard to the fact that

16. Having regard to the fact that

17. Having regard to the fact that

18. Having regard to the fact that

19. Having regard to the fact that

20. Having regard to the fact that

21. Having regard to the fact that

22. Having regard to the fact that



Isaac I did not like being the tool of another even though that other were responsible for his receiving the high post he held. He had Cerularius arrested and tried for treason. Before punishment could be meted out the Patriarch died. Those who disliked him almost immediately forgot their dislike and the weaknesses of the man's character. He was transformed into a saint, the praises of whom are still sung in a yearly panegyric written by the same Psellos who had so ardently condemned the Patriarch when living.

1925 I did not like to join the school of thought  
 even though they were the responsible for the  
 the night of the 10th. He had been in the  
 and tried to explain. Before his death he  
 out the school of thought. There was a  
 the theory of the school of thought. The  
 of the school of thought. He was a  
 the school of thought. He was a  
 written in the school of thought. He was a  
 the school of thought. He was a



## CONCLUSION

The final schism had come, due not to any single man, but the vast variety of circumstances I have pointed out. "The rupture might be attributed to Cerularius and his followers, but it is easy to conclude they had but little to do in order to complete a work already so far advanced. The faintest breeze was sufficient to bring down so ripe a crop of fruit."<sup>1</sup>

If one were to sum up the causes of the schism in a single word it would be the word jealousy, the jealousy that existed between the two Sees for many centuries, and the jealousy that burned in the hearts of individual popes and patriarchs. The Bishop in Rome wished to rule the world and the Bishop in Constantinople demanded independence. In this continued controversy lies the real causes of the schism.

With this conclusion many historians agree. I end this thesis by quoting from several of these, some of whom hold Constantinople responsible, while others hold Rome, yet all agree it was jealousy.

"It was, moreover, this ambition of the bishops of the Imperial city that far more than anything else

---

<sup>1</sup> Louis Duchesne, Churches Separate from Rome, p.150.

# CONCLUSION

The final section has shown that the two main results of the theory of the firm, namely, that the firm is a profit-maximizing entity and that the firm is a social entity, are not only consistent but also complementary. The firm is a profit-maximizing entity in the sense that it is a social entity, and it is a social entity in the sense that it is a profit-maximizing entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity.

It has been shown that the firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity.

Thus, the firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity.

Thus, the firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity. The firm is a social entity in the sense that it is a profit-maximizing entity, and it is a profit-maximizing entity in the sense that it is a social entity.



caused and fostered friction with Rome so that if one looks for the deeper causes of the schism, one realizes it was not the filioque in the creed, not the question of leavened or unleavened bread, not the rights of Ignatius the Patriarch that really drove a wedge between the two halves of the Christian church. It was long before the ninth century the slowly climbing ambition of Constantinople bred mutual jealousy and hatred.<sup>1</sup>

"It was neither azyma, tonsure, clerical celibacy, nor even the Filioque (since the Popes themselves had prohibited it at the outset) which really divided East and West but the pretensions of the Papacy to supremacy. It was this which comprising as it does all the rest and being thinly veiled by the theological casuistry which really mattered from the outset... the Papal Church never forgave the Greeks that they stood firm as the only obstacle to universal domination by Rome and that all Christianity had to refer back to the original Greek for the true meaning and intention of the words of our Lord."<sup>2</sup>

"The causes of this unfortunate schism were many and various, but chief among them was the spirit of domination which gradually inflamed Rome and caused her

---

<sup>1</sup> A. Fortescue, op. cit., p. 29.

<sup>2</sup> Langford James, op. cit., pre., p. 8 ff.





to aspire to supreme sovereignty over all the churches in every part of the world."<sup>1</sup>

---

<sup>1</sup> Constantine Callinicos, Greek Church History, p. 67.





## SUMMARY

Christendom is divided into two major churches: the Roman Catholic and the Greek Orthodox. These in turn have been divided and subdivided, yet they represent the largest divisions. Little is known by the average person about the details that led to this great separation of Christendom. Were the causes doctrinal, economic or political? Was it an instantaneous affair, coming at a certain definite time in history or was it a gradual process extending over the centuries? Are the Romanists or the Greek Catholics to be held responsible? These are the questions that I have answered in this paper.

I have dealt with the subject chronologically, following through the episodes of history and the controversies of history that lead to the ill-felling of Rome and the East. I have dealt with these in as detailed a method as the long period of time covered would permit. Each of the earlier schisms with their cause, history and termination have been carefully narrated. It was out of these that the Great Schism of 1054 grew and it is this schism that continues to this day and still causes hatred between the East and the West.





I have defended neither Rome nor Greece for each has contributed to this evil of Christendom. The jealousy of Rome and Constantinople, of pope and patriarch can be considered one of the major causes leading to the schism. The difference in temperament and language and the political break of the Empire likewise had much to do with it.

Many of the great historians have seen the history of the schism through Roman glasses and have unjustly criticized the Greeks while the few important Eastern historians have been unfair to Rome. I have tried in this work to sift carefully the evidence and present a true historical view, emphasizing the right of neither disputant for each in a measure was responsible.

The paper starts with the Council of Nicaea and the causes leading to the calling of that council by Constantine. The problem is traced through the Seven Ecumenical Councils to the final break in 1054. It deals with the political division of the Empire in 800 when Charlemagne became Emperor of the West, and the causes that led to that division. It treats the temperamental and cultural differences of the people. In this way it has been possible to present a well-rounded, historically correct picture of the separation of the Eastern and Western churches.





## SELECTED BIBLIOGRAPHY

Adeney, Walter F., The Greek and Eastern Churches. New York, Charles Scribner's Sons, 1908. pp. 1-132, 187-241.

Ayer, J. C., A Source Book for Ancient Church History. New York, Charles Scribner's Sons, 1930.

This book covers the first six centuries.

Bethune-Baker, J. F., Nestorius. Cambridge, Cambridge University Press, 1908.

An excellent and scholarly study of the Life and Times of Nestorius. It is an excellent defense of the Patriarch.

Bryce, James, The Holy Roman Empire, 8th ed. New York, McMillan, 1887.

"This is the best book on the subject in any language." Very few pages and these scattered had a bearing on our study.

Bury, J. B., A History of the Later Roman Empire (395-800). 2 vols. London, Macmillan and Co., 1889.

Bury, J. B., A History of the Eastern Roman Empire (802-867). 530 pp. London, Macmillan and Co., 1912.

These works are standard and represent scholarship at its best. The political situation is above the ecclesiastical in the way it is handled.

Callinicos, Constantine, Greek Church History. Translated by Katherine Nutzis. London, Faith Press, 1931.

Chapman, John, The Condemnation of Pope Honorius. 116p. London, Catholic Truth Society, 1907.

A defense of Pope Honorius and the Catholic doctrine of papal infallibility. The interpretation of the historical events shows a





Catholic bias but the book is valuable for the material it contains.

Cobham, C. D., The Patriarchs of Constantinople. Cambridge, University Press, 1911.

Constantinides, Michael, The Orthodox Church. London, Williams and Norgate, 1931.

Diehl, Charles, History of the Byzantine Empire, pp. 198. Translated by George Ives. Princeton, University Press, 1925.

This is a survey work that is not detailed enough to be of any considerable value.

Duchesne, Mgr. Louis, The Churches Separated from Rome. Translated by A. H. Mathew. London, Kegan, Paul, Trench, Trubner and Co., 1907.

Duchesne, Mgr. Louis, Early History of the Christian Church. Vols. 2, 3. 4th ed. New York, Longmans Green and Co., 1912.

Both the above works show true scholarship. Both are limited in the material they present.

Evagrius, Ecclesiastical History. 285pp. Series, Greek Ecclesiastical History. London, Samuel Bagster and Sons, 1846.

This work carries the History of Eusebius to 600 A. D. Evagrius writes of contemporary affairs, but his work is inferior to that of Eusebius.





Finlay, George, History of the Byzantine Empire. Vol. 1.  
(716-1057) Edinburgh, William Blackwood, 1853.

This work in conjunction with that of Bury gives a fine survey of the political forces entering into the separation.

Fortescue, Adrian, The Lesser Eastern Churches. London,  
Catholic Truth Society, 1913.

Fortescue, Adrian, Rome and Constantinople. Pub. vol. 74.  
24 pp. London, Catholic Truth Society, 1908.

Fortescue, Adrian, The Orthodox Eastern Church. pp. 5-  
198. London, Catholic Truth Society, 1907.

The work of Fortescue is very valuable in dealing with this subject. The conclusions he draws are very one-sided yet the material he presents bears directly on the question and one can readily draw his own conclusions. His bibliographies are most helpful.

Gardner, Alice, Theodore of Studium. 242 pp. London,  
Edward Arnold, 1905.

This work deals with the Iconoclastic controversy.

Gibbon, Edward, The Decline and Fall of the Roman Empire,  
Chandos Classics. London, F. Warne and Co.

Gieseler, John C. L., A Compendium of Ecclesiastical  
History. 5 vols. 4th ed. Translated by S. Davidson.  
Edinburgh, T. & T. Clark, 1898.

Consult index.

Hefele, C. J., A History of the Councils of the Church.  
5 vols. Translated by Oxenham. Edinburgh, T. & T.  
Clark, 1883.

This is an exceptionally fine work. It deals with the councils in detail and on every page





the hand of the scholar is seen. At times Hefele allows his Catholicism to color his narrative but not in an unreasonable way. The work of Hefele was my greatest source in the preparation of this paper.

Hore, A. H., Eighteen Centuries of the Orthodox Greek Church, London, James Parker and Co., 1899. pp. 1-407.

This work is criticized by Fortescue for its lack of scholarship. This is defective yet the conclusions drawn from the material given are less biased than in the work of Fortescue. It proved a most valuable outline for my work since each of the ecclesiastical controversies were considered in their chronological order.

Hore, A. H., Student's History of the Greek Church, London, James Parker and Co., 1902.

Jager, Jean Nicolas, Histoire de Photius. Paris, Aug. Vatou, 1884.

This is a complete account of the life and times of Photius and of the Photian Schism.

Kephala, Euphrosyne, The Church of the Greek People. London, Williams and Norgate, 1930.

Kidd, B. J., The Churches of Eastern Christendom. London, Faith Press, 1927.

This work was too sketchy to be of great value.

Kruger, Gustav, The Papacy. 277 pp. London, T. Fisher, Uniwin, 1909.

Langford, James, A Dictionary of the Eastern Orthodox Church, London, Faith Press, 1923. Preface.

This writer is in a measure anti-Roman and yet he shows more of an understanding of the East than do most Westerners.





Loofs, F., Nestorius. Cambridge, University Press, 1914.  
407 pp.

An excellent defense of Nestorius.

Mann, Horace K., The Lives of the Popes, London, Kegan,  
Paul, Trench, Trubner and Co., 1903. Vols. 1-6.

The work is most complete and the Roman case  
is presented with great details but all suffer  
whose opinions conflict with those of Rome.  
The east is not given a fair hearing.

Martin, Edward James, A History of the Iconoclastic Con-  
troversy. 282 pp. London, S.P.C.K.

As many original documents are quoted, this  
work is most accurate. The Greek side of  
the case is given a fair consideration.

Mosheim, Institutes of Ecclesiastical History, 7th edition.  
Trans. by J. Murdock, London, William Legg, 1848.

Neale, John Mason, A History of the Holy Eastern Church.  
Parts 1, 2, 3. London, Joseph Masters, 1867.

The author deals with the sees of Alexandria  
and Antioch and toward these is somewhat  
partial yet as individual histories of the  
patriarchs, each of whom he considers  
separately, his work is very helpful.

Neander, Augustus, Church History. 6th Am. ed., 5 vols.  
Translated by J. Torrey, Boston, Crocher and Brewster,  
1866.

Newman, Albert H., A Manual of Church History. 2 vols.  
Phila., American Baptist Pub. Soc., 1901.

Oman, C. W. C., The Byzantine Empire. New York, G. P.  
Putnam's Sons, 1892. 364 pp.

Concise yet helpful. The sections dealing  
with the political questions are most  
valuable.





Pargoire, Byzantine L'Eglise de 527 a 847. 2d ed. Paris,  
Victor LeCoffre, 1905.

Perry, S. G. F., The Second Synod of Ephesus. Dartford,  
Eng., Orient Press, 1881.

This work is entirely taken from original  
documents. The scope of the book is limited.

Renouf, P. Le Page, The Condemnation of Pope Honorius,  
London, Longmans, Green, and Co., 1868.

Schaff, Philip, History of the Christian Church. 7 vols.  
New York, Charles Scribners, 1885.

History that reads as well as a novel. All  
subjects are well treated and this work is  
most helpful in building an outline that is  
later to be filled in.

Scott, S. Herbert, The Eastern Churches and the Papacy.  
London, Sheed and Ward, 1928. Ch. Photius.

Socrates, A History of the Church. Translated from the  
Greek. London, Samuel Bagster and Sons, 1864.

Sozomen, History of the Church. Translated from the  
Greek. London, Samuel Bagster and Sons, 1846.

Stanley, A. P., The History of the Eastern Church. New  
York, Charles Scribner's Sons, 1864.

This work is superior to that of Fortescue  
and is less biased.

Theodoret, A History of the Church. 322 A.D.-427 A.D.  
480 pp. Series, The Greek Ecclesiastical History.  
London, Samuel Bagster and Sons, 1843.

Tozer, Henry F., The Church and the Eastern Empire.  
London, Longmans Green and Co., 1888. 198 pp.





Vasiliev, A. A., History of the Byzantine Empire.

Translated by Mrs. S. Ragozin. Madison, Univ. of Wisconsin Press, 1928.

Walker, Willison. A History of the Christian Church.

New York, Charles Scribner's Sons, 1918.

This is a very fine book to use as a form into which content can then be poured. It is too brief to contain much in the way of detail.

Zankov, Stefan, The Eastern Orthodox Church. Translated by D. A. Laurie. 168 pp. London, Student Christian Movement, 1929.

Blunt, J. H., ed., Dictionary of Sects, Heresies, Ecclesiastical Parties. London, J. B. Lippincott and Co., 1874.

Herbermann, Charles, ed., Catholic Encyclopedia. New York, Robert Appleton Co.

Percival, Henry, ed., Library of Nicene and Post Nicene Fathers. The Seven Ecumenical Councils. New York, Charles Scribner's, 1900.

Schaff, P., and Wace, H., Editors, Library and Nicene and Post Nicene Fathers. Second series, vol. 12. New York, Charles Scribner's, 1895. Letters of Leo and Gregory.

Wace, H., and Piercy, W., editors, Murray's Dictionary of Christian Biography. London, John Murray, 1911.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS

CHICAGO, ILLINOIS

OFFICE OF THE DEAN OF THE FACULTY

CHICAGO, ILLINOIS

THIS IS TO CERTIFY THAT THE FOLLOWING PERSONS  
WAS A MEMBER OF THE FACULTY OF THE  
UNIVERSITY OF CHICAGO

FROM THE YEAR 1900 TO THE YEAR 1901

AND WAS A MEMBER OF THE FACULTY OF THE

UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS

CHICAGO

OFFICE OF THE DEAN OF THE FACULTY

CHICAGO, ILLINOIS

THIS IS TO CERTIFY THAT THE FOLLOWING PERSONS

WAS A MEMBER OF THE FACULTY OF THE

UNIVERSITY OF CHICAGO

FROM THE YEAR 1900 TO THE YEAR 1901

AND WAS A MEMBER OF THE FACULTY OF THE

UNIVERSITY OF CHICAGO

CHICAGO

OFFICE OF THE DEAN OF THE FACULTY

CHICAGO, ILLINOIS



BOSTON UNIVERSITY



1 1719 02553 0439



